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Indian Institute, Oxford.

Presented by

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Late Resident at Bashire

B. C.

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**INTRODUCTION**

**TO**

**THE HINDUSTÁNÍ LANGUAGE:**

**IN THREE PARTS, VIZ.**

**GRAMMAR, VOCABULARY, AND READING LESSONS.**

**Sixth Edition.**

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**BY**

**REV. W. YATES, D. D.**

**AUTHOR OF A SANSKRIT GRAMMAR ON A NEW PLAN, ETC.**

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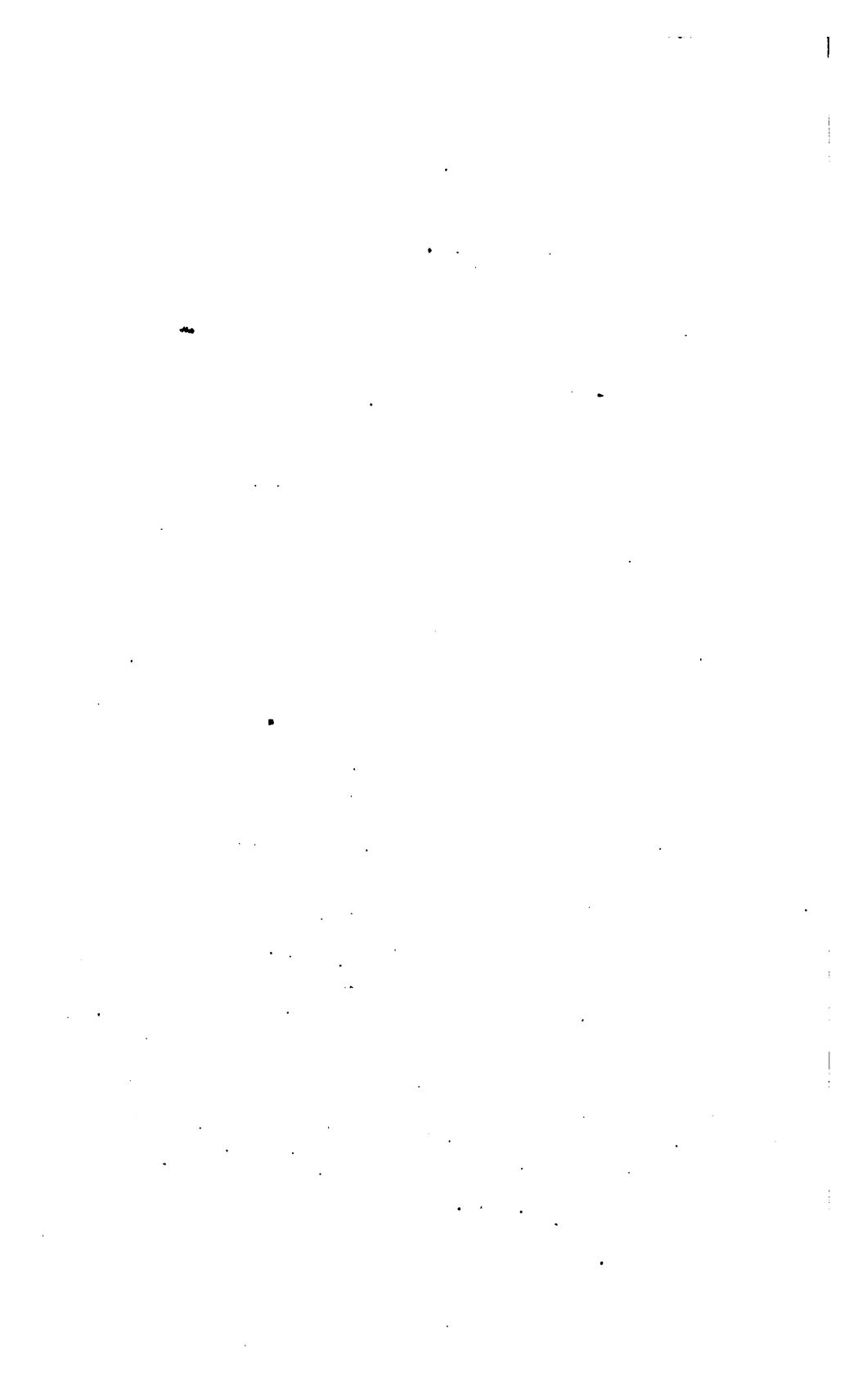
**THIRD EDITION IN THE ROMAN CHARACTER.**

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## PREFACE.

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THE Hindustání language, from the extent to which it is spoken, and from the capacity which it possesses of expressing ideas on any subject with facility, deserves the attention of every European in this country. The design of the present publication is, to supply a short and easy introduction to this popular tongue.

It must be observed, that the Hindustání or Urdú differs essentially from the Hindí or Hinduí, the former being derived principally from the Arabic or Persian, and the latter from the Sanscrit. The inflections of both being the same, and the strange admixture of them that frequently obtains, where both are spoken in the same city, have led some to the erroneous conclusion, that they are the same language; whereas the Urdú is *peculiar in its application* to the Musalmán population in every part of India, while the Hindí *applies* only to the Hindus in the Upper Provinces.

The work is divided into three parts, and contains a Grammar, a select assortment of Reading Lessons, and a Vocabulary.

The first part of this volume, the Grammar, though concise, will be found to contain all the important Grammatical rules that are to be met with in much larger works. Condensation, perspicuity, and arrangement have been the great objects at which the author has aimed. The Syntax of the different parts of speech has been intermixed with the Etymology, in order to save the multiplying of chapters, and with a view of comprising every thing necessary to be said on one subject in one place, which is an important advantage, when it can be secured without creating confusion. Both the size and design of the work prevented the introduction of a regular system of Prosody; this is not considered a part of Grammar by the Natives, and if included in it, could be studied with profit only by those who are acquainted with the Arabic and Persian languages.

The second part consists of Reading Lessons, and is divided into five chapters, each containing a number of sections. The first chapter is a collection of simple sentences, familiar and moral: the second, a selection of short and easy fables: the third, a collection of anecdotes, partly from the Hindí Story Teller, and partly translated from English: the fourth, a selection of stories from the Khirad-Afroz: and the fifth, of argumentative pieces from the Ihwán-us Sufá. Care has been taken that all the Reading Lessons

should be pure Hindustání without that admixture of Sanscrit words, which is sometimes admitted ; and the chapters have been so arranged, as to rise one above another in difficulty : so that, after being perfectly master of these, the student will be able to proceed to any other work in Hindustání.

The third part, the Vocabulary, is divided into three chapters : the first containing the words in the Reading Lessons ; the second a few common words not included in the preceding ; and the third a list of words either irregular or arbitrary in their genders. This last chapter is given with a view to remove the difficulty arising from the gender of nouns, which is confessedly a source of great perplexity to a learner, both in speaking and in writing. It is so, because the gender of the noun affects the final terminations of adjectives, pronouns, and verbs to such an extent, that it is impossible for a person, with certainty in his own mind, to speak or write a single sentence correctly without a knowledge of it. If the substantive is feminine, adjectives ending with a vowel must be changed to agree with it ; as *burá ddmí* a bad man : *burí chíz*, a bad thing. If the substantive is feminine, the possessive case of all the pronouns must, like the adjectives, be made to agree with it : as, *merá ghar*, my house ; *merí kí-táb*, my book. In like manner the verbs must

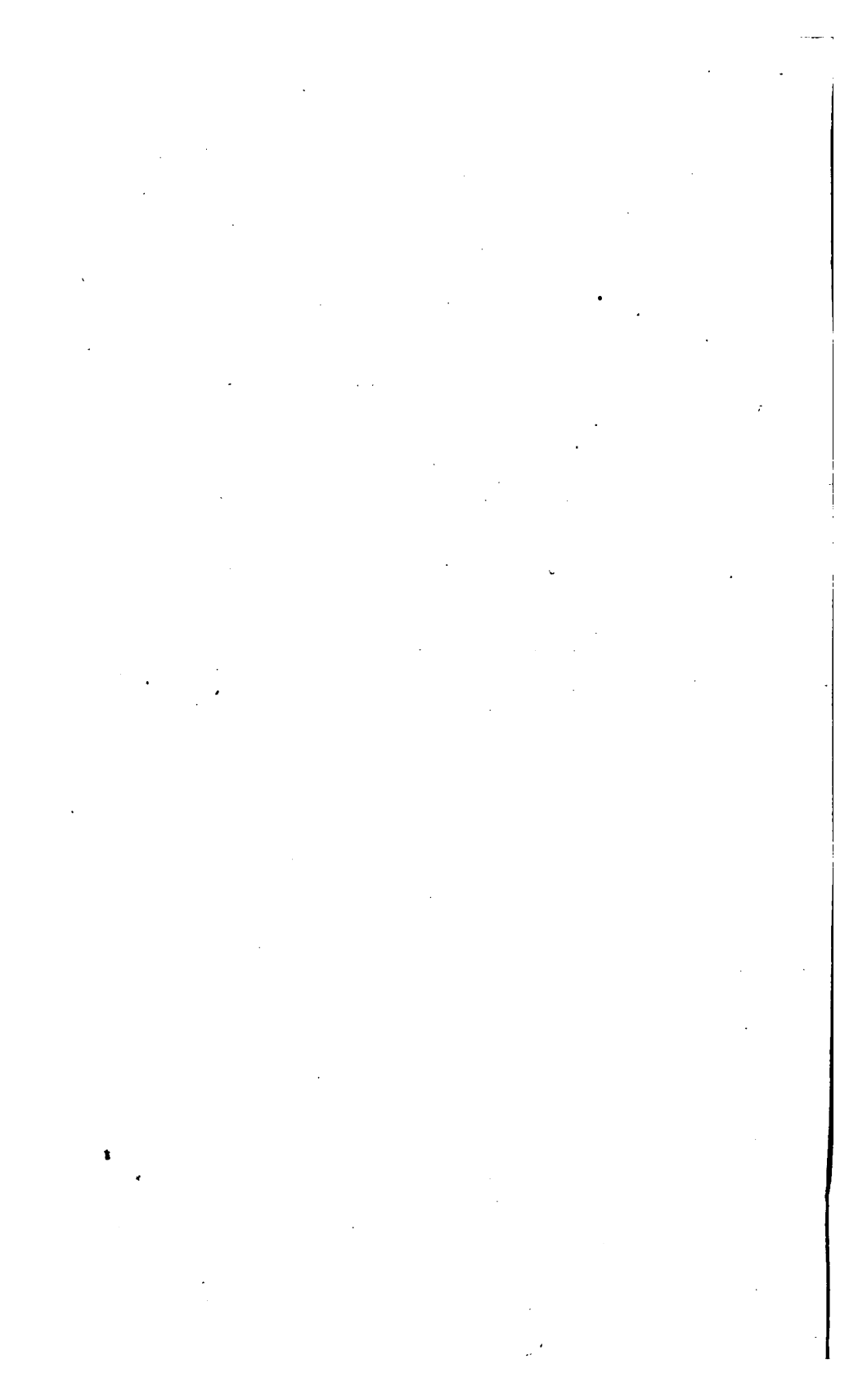
agree with their nominative case, not only in number and person, but also in gender; as *ádmá* *dá*, the man comes; *aurá* *á*, the woman comes. This being the case, it is desirable that some plan should be adopted, by which the learner may be able to distinguish a feminine from a masculine noun. No rules of Grammar are found sufficient for this purpose, as may be seen from the confession of the best grammarians. "Males and females are naturally masculine and feminine, whatever their terminations may be: *í*, *t*, *sh*, are in general feminine, while *d*, *a*, and all the rest there being no neuter in Hindustání, may be treated as masculine finals, till the scholar learns the reverse from practice, the grammar, and dictionary."\* "Rules on the subject of gender are extremely vague in the Hindustání, and practice in the language must be appealed to as the only sure guide."† Committing the subject, however entirely to practice, leaves the student in a labyrinth for a considerable period, which, to a mind resolved on certainty, is far from being happy. With a view, therefore, to remove this difficulty, a list of the nouns contrary to rule, or not to be accounted for by it, has been supplied: these being known, all others may be considered as regular, according to the rules of the grammar.

\* Gilchrist.

† Shakespeare.

The author is sensible, that there are persons in this country who might have executed the task, which has been undertaken, in a much better manner; but as their time is chiefly occupied in more important, or more pressing engagements, and as the want of an introductory work of this kind was once felt by himself, and he has no doubt is still felt by many others, he thought himself justified in making this attempt, hoping that it might prove useful to such as are commencing the study of the Hindustání language.

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PART I.

**A HINDUSTA'NI GRAMMAR.**

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## CHAPTER I.

### OF THE LETTERS, &c.

THE letters of the Hindustání language, including those of Hindu, as well as those which are of Persian origin, when expressed in the Roman character, will be as follows :—

<i>Letters.</i>		<i>Names.</i>		<i>Letters.</i>		<i>Names.</i>
ا	á	álif.	ز	z	ze	
ب	b	be	ژ	zh	zhe	
پ	bh	bha	س	s	sín	
پ	p	pe	ش	sh	shín	
پ	ph	pha	ص	s	swád	
ت	t	te	ض	z	zwád	
ت	th	tha	ط	t	toe	
ت	ť	ťe	ظ	z	zoe	
ت	ťh	ťha	ع	q	ain	
ث	s	se	غ	gh	ghain	
ج	j	jím	ف	f	fe	
چ	jh	jhe	ق	q	qáf	
چ	ch	che	ك	k	káf	
چ	chh	chha	ك	kh	kha	
ح	h	he	گ	g	gáf	
خ	kh	khe	گ	gh	gha	
د	d	dál	ل	l	lám	
د	dh	dha	م	m	mím	
د	đ	đal	ن	n	nún	
د	đh	đha	و	n	nún	
ذ	z	zál	و	w or v	we	
ر	r	re	ه	h	he	
ر	ř	ře	ی	í, e, or y	yá	
ر	řh	řha				

In addition to these, there are vowel symbols for *a*, *i*, and *u*, and compounds for *e*, *í*, *o*, *ú*; *ai* and *au*.

NOTE.—It will be observed that in the foregoing scheme, *h* is the representative of ح and ه; *s* of ث, س and ص; *t* of ت and ط; and *z* of ذ, ز, ض and ظ.

Of the preceding letters the following are of Hindu origin, the rest of Persian : *bh, ph, th, t, th, jh, chh, dh, d, dh, r, rh, kh, gh.*

The letters may be divided into vowels and consonants :

*Vowels.*

a	i	u	<i>short.</i>
á	e	í	<i>long.</i>
ai	au		<i>diphthongs.</i>

*Consonants.*

k	kh	g	gh	gh	q	h	<i>Gutturals.</i>
ch	chh	j	jh	sh	z	zh	<i>Palatals.</i>
ṭ	ṭh	ḍ	ḍh				<i>Linguals.</i>
t	th	d	dh	s			<i>Dentals.</i>
p	ph	f	b	bh	m		<i>Labials.</i>
y	r	ṛ	l	v	w		<i>Semivowels.</i>
n	ṇ						<i>Nasals.</i>

The whole reduced to the order of the English alphabet will stand thus : a á ą ai au b bh ch chh d dh ḍ ḍh e f g gh gh h i í j jh k kh kh l m n ṇ o p ph q r ṛ rh s sh t th ṭ ṭh u ú v w y z zh.

That the learner may be able to pronounce the Hindustáni language correctly by means of the Roman letters, it will be necessary here to explain the power of each letter.

*I. Of the Powers of the Vowels.*

*a* is pronounced like *a* in *woman, above, adrift, adroit, &c.* and never like *a* in *ale*.

Short *u* as in *but*, would express the sound very well in English, and by many it is employed to do so ; but it cannot be substituted for it without entirely destroying the analogy which exists between it and the next letter.

*á* is the elongated sound of the preceding letter, and is uniformly pronounced like *a* in *art, pardon, &c.*

*e* is pronounced like the first *e* in *ere*, *where*, *there*, &c.

This is the French *é*, as *été*, *bonté*, or *caractère*.

*i* has the sound of *i* in *pin*, *begin*, &c.

*î* is the elongated sound of the preceding, as in the words *antique*, *caprice*, *police*, &c.

*o* is sounded like *o* in *no*, *note*, *go*, &c.

*u* is pronounced like *u* in *bull*, *pull*, &c.

*û* is the long sound of the preceding, as in the words *pure*, *cure*, &c.

*ai* has always the sound of *ai* in *aisle*.

*au* has the sound of *au* as pronounced on the continent of Europe. It is like *ou* in *our*, or *ow* in *cow*, *now*, &c.

*a i u* ain. When a dot is placed under any vowel, it signifies that it is a guttural, and is to be pronounced as far as possible from the throat.

## 2. Of the Powers of the Consonants.

*b* has the regular sound of *b* in such words as *bad*, *bed*, *bid*, &c.

*bh* is the preceding letter aspirated. Each letter must be distinctly pronounced, but both in one breath. The only method of giving a tolerable idea of this in English is, to take the last letter of one word and the first letter of the next, and unite them together in one sound, as *hob-house*, or dropping the letters *ho*, *b'house*.

*ch* has the sound of *ch* in *cheat*, *church*, &c.

*chh* is the aspirate of the preceding, as in the two words *church-hill*, or dropping the first part, *ch'hill*.

*d* is a dental, and is pronounced by applying the tongue to the teeth, nearly as in *duke*, *die*, *den*.

*dh* is the aspirate of it, as in *mad-house*, or dropping the first part, *d'house*.

*q* is a lingual, and is pronounced by applying the tongue to the palate or roof of the mouth, as in *dull*, *dole*.

*qh* is the aspirate, as in *cold-hand*, or dropping the first part, *d'hand*.

*f* has the regular sound of *f* in *fit*, *fair*, *fancy*.

*g* has the regular sound of *g* in *get, go, got, dog*.

*gh* is the aspirate of it, as in *dog-house*, or dropping the first part of the word, *g'house*.

*gh, ghain*, is pronounced strongly in the throat as in the act of gargling.

*h* is the light sound of *h*, as in *have, he, house, &c.*

*j* has the regular sound of *j* in *jam, judge, join, &c.*

*jh* is the aspirate of it; *j* not occurring as a final in English, soft *g*, which is pronounced the same, must be substituted to give the sound, as *college-hall*, or omitting the first part, *g'hall*.

*k* has the regular sound of *k* in *keep, king, kiss*.

*kh* is the aspirate of it, as *milk-house*, or unitedly, *k'house*.

*kh* is sound like *χ* in Greek, or as *ch* in *loch* by the Scotch.

*l* has the regular sound of *l* in *land, lord, lake, &c.*

*m* has the sound of *m* in *man, mind, me, &c.*

*n* is sounded like *n* in *nap, nape, not*.

*ṇ* is a nasal *n*, like *n* in French *bon*.

*p* has the regular sound of *p* in *pot, pan, pup, &c.*

*ph* is the aspirate of it, as *up-hill*, or unitedly, *p'hil*.

*q* has nearly the same sound as in *quack* or *clique, quoit*.

*r* has the regular sound of *r* in *rain, ripe, rice*.

*r* has a singing sound, as *r* in the French *eternel*.

*s* has the regular sound of *s* in *seen, see, seven*.

*sh* is pronounced as *sh* in *shell, shine, shave*.

*t* is a dental, and pronounced by applying the tip of the tongue to the upper teeth, nearly as in *tube, tune, butter*.

*th* is the aspirate of it, as *pot-house*, or together, *t'house*.

*ṭ* is a lingual, and is pronounced by applying the tongue to the roof of the mouth, nearly as in *tub, tin, fat, &c.*

*ṭh* is the aspirate of *ṭ*, as *fat-hen*, or unitedly, *t'hen*.

*v* has the regular sound of *v* in *vain, vale, velvet*.

*w* has the sound of *w* in *way, wet, win, &c.*

*y* has the sound of *y* in *you, ye, year*.

*z* is pronounced like *z* in *zeal*.

*zh* is pronounced like *z* in *azure, razure, &c.*

## CHAPTER II.

## OF NOUNS—ISM.

To nouns belong declension, gender, number, and case.

The declensions in Hindustání are two.

The genders are two, the masculine and the feminine.

The numbers are two, the singular and the plural.

The cases are eight, the nominative, the genitive or possessive, the instrumental, the dative, the objective or accusative the ablative, the locative, and the vocative. The dative being always the same as the objective, is not repeated in the declensions.

(1) *Of the Declension of Nouns—Tasríf.*

After various attempts to reduce nouns to one or more regular declensions, according to their final letters, it appeared evidently more simple, and more conformable to the genius of the language, to class them according to their gender, and it is hoped that this classification will remove the obscurity arising from the total want of arrangement.

That the division of nouns however, into two declensions is not merely artificial, is plain from this, that the *second* declension is distinguished from the *first*, by its gender, by the formation of the nominative cases plural, and by its invariably ending with an immutable letter.

## I. DECLENSION.

The first declension, consisting of nouns of the masculine gender, varies according to the final letter of the word, which is either mutable or immutable.

## FIRST, MUTABLES.

Substantives masculine ending with *á*, *a* or *ah* are mutable, and change the *á*, and *a* or *ah* to *e* when inflected in the singular, and drop them in like manner after the nominative case plural; as *beḥá*, a son; *banda*, or *bandah*, a slave.

Singular.	Plural.
N. <i>Beṭá</i> , a son.	<i>Beṭe</i> , sons.
G. <i>Beṭe ká</i> , <i>ke</i> , <i>kí</i> , of a son.	<i>Beṭon ká</i> , &c. of sons.
I. <i>Beṭe ne</i> , by a son.	<i>Beṭon ne</i> , by sons.
O. <i>Beṭe ko</i> , a son, to a son.	<i>Beṭon ko</i> , sons, to sons.
A. <i>Beṭe se</i> , from a son.	<i>Beṭon se</i> , from sons.
L. <i>Beṭe men</i> , in a son.	<i>Beṭon men</i> , in sons.
V. <i>Ai beṭe</i> , O son.	<i>Ai beṭo</i> , O sons.

*Banda*, or *bandah* a slave, is declined in exactly the same manner.

Singular.	Plural.
N. <i>Banda</i> , a slave.	N. <i>Bande</i> , slaves.
G. <i>Bande ká</i> , of a slave, &c.	G. <i>Bandon ká</i> , of slaves, &c.

The inflexions of the objective cases are very commonly omitted in nouns signifying inanimate things; and the instrumental and vocative cases used only when such things are personified. According to this rule *rástá*, *rásta* or *rástah*, a road, and *dána* or *dánah*, grain, will be thus declined.

Singular.	Plural.
N. <i>Rástá</i> , a road.	<i>Ráste</i> , roads.
G. <i>Ráste ká</i> , of a road.	<i>Ráston ká</i> , of roads.
O. <i>Rástá</i> , a road.	<i>Ráste</i> , roads.
A. <i>Ráste se</i> , from a road.	<i>Ráston se</i> , from roads.
L. <i>Ráste men</i> , in a road.	<i>Ráston men</i> , in roads.

*Khuda*, God; *ustá*, a barber; *umará*, nobles; *bábá*, or *pítá*, a father; *peshwá*, a leader; *daryá*, a river or sea; *rájá*, a king; *dána*, a generous man; *saudá*, melancholy; *gadá*, a beggar; *lálá*, a teacher; *mullá*, a learned man, and *mirzá*, a prince, are exceptions, and, like feminines of the second declension, neither change nor drop the final; as sing. nom. *Khudá*, gen., *Khudá ká*, &c.; plur. nom. *Khudá*, gen., *Khudáon ká*, &c.

Nouns ending with *h*, preceded by a long vowel, or another consonant, do not change it in the singular, nor drop it in the

plural, as *sháh*, a king: sing. nom. *sháh*, gen. *sháh ká*, &c.; plur. nom. *sháh*, gen. *sháhon ká*, &c. So *munh*, a mouth; sing. gen. *munh ká*, plur. gen. *munhon ká*.

SECONDLY, IMMUTABLES.

Masculines ending with a consonant or the vowel *í* are immutable, and do not change or drop their final letter when inflected; as *mard*, a man or male; *qází*, a judge.

Singular.	Plural.
N. <i>Mard</i> , a man.	<i>Mard</i> , men.
G. <i>Mard ká</i> , of a man.	<i>Mardon ká</i> , of men.
I. <i>Mard ne</i> , by a man.	<i>Mardon ne</i> , by men.
O. <i>Mard ko</i> , a man.	<i>Mardon ko</i> , men.
A. <i>Mard se</i> , from a man.	<i>Mardon se</i> , from men.
L. <i>Mard men</i> , in a man.	<i>Mardon men</i> , in men.
V. <i>Ai mard</i> , O man.	<i>Ai mardo</i> , O men.

*Qází*, a judge; *ádmí*, a man, and masculines ending with any consonant, are declined like *mard*; as,

Singular.	Plural.
N. <i>Qází</i> , a judge.	<i>Qází</i> , judges.
G. <i>Qází ká</i> , &c. of a judge, &c.	<i>Qázion ká</i> , of judges, &c.

*Banyán*, a trader, is declined like the regular noun *banyá*, but retaining the nasal letter, as *banyen ká*, &c.

II. DECLENSION.

The second declension, consisting of nouns of the feminine gender, does not change or drop the last letter of the word, either vowel or consonant; but simply adds to it the different terminations. It differs however from the immutables of the first declension in the formation of its nominative cases plural, as *beí*, a daughter; *qurat*, a woman.

Singular.	Plural.
N. <i>Beṭṭí</i> , a daughter.	<i>Beṭṭáñ</i> , daughters.
G. <i>Beṭṭí ká</i> , of a daughter.	<i>Beṭṭon ká</i> , of daughters.
I. <i>Beṭṭí ne</i> , by a daughter.	<i>Beṭṭon ne</i> , by daughters.
O. <i>Beṭṭí ko</i> , a daughter.	<i>Beṭṭon ko</i> , daughters.
A. <i>Beṭṭí se</i> , from a daughter.	<i>Beṭṭon se</i> , from daughters.
L. <i>Beṭṭí men</i> , in a daughter.	<i>Beṭṭon men</i> , in daughters.
V. <i>Ai beṭṭí</i> , O daughter.	<i>Ai beṭṭon</i> , O daughters.

Singular.	Plural.
N. <i>Āurat</i> , a woman.	<i>Āuraten</i> , women.
G. <i>Āurat ká</i> , of a woman.	<i>Āuraton ká</i> , of women.
I. <i>Āurat ne</i> , by a woman.	<i>Āuraton ne</i> , by women.
O. <i>Āurat ko</i> , a woman.	<i>Āuraton ko</i> , women.
A. <i>Āurat se</i> , from a woman.	<i>Āuraton se</i> , from women.
L. <i>Āurat men</i> , in a woman.	<i>Āuraton men</i> , in women.
V. <i>Ai āurat</i> , O woman.	<i>Ai āurato</i> , O women.

Feminines ending with *í* are declined like *beṭṭí*, a daughter, and all other like *āurat*, a woman; consequently feminines ending with *á*, *a* or *ah* do not change or drop them like masculines. Thus *izá*, pain, makes sing. nom. *izá*, gen. *izá ká*, &c.; plural nom. *izáñ*, gen. *izáon ká*, &c. So *jagah*, a place, makes sing. nom. *jagah*, gen. *jagah ká*, &c.; plural nom. *jagahñ*, gen. *jagahon ká*, &c. Those preceded by *í* or *iy* also drop the *á* in the gen. plural, &c.; and those preceded by *w* sometimes add *iy* as *chiriyá*, a bird, plural gen. *chiriyon ká*, &c.; *dawá*, medicine, plural gen. *dawáiyon ká*, &c.

## (2) Of Gender—Jins.

The gender of nouns, as far as it can be ascertained by their meaning or termination, will be considered in this place; nouns, the gender of which can be known by no rules, will be enumerated in the third part of this work.

Some nouns are recognized at once from their meaning to be masculine or feminine; as *mard*, a man; *āurat*, a woman:



*báp*, a father; *má*, a mother: *ḡhasam*, a husband; *ḡorú*, a wife: *malik*, a king; *malika*, a queen; *bail*, an ox: *ḡae*, a cow.

The Persian words *nar*, a male, and *máda*, a female, are sometimes used to distinguish the gender; as *nar ḡáo*, a bull; *máda ḡáo*, a cow; *sheri nar*, a tiger; *sheri máda*, a tigress.

Nouns ending in *t*, *sh*, and *í* are feminine: as *bát*, a word; *talásh*, search; *ḡái*, a place.

Nouns ending with any other letters besides those above mentioned, are masculine; as *bachchá*, a child; *parda*, a skreen; *ḡánw*, a foot; *táj*, a crown; *sir*, the head.

Denominatives, or words descriptive of profession, whatever may be their terminations, are masculine; as *kásibí*, a weaver; *káḡhazí*, a paper-maker; *nabí*, a prophet; *darvesh*, a darvesh.

Dissyllables of Arabic origin, beginning with *t* and having *í* before the last consonant, are feminine; as *tásir*, impression; *tákír*, delay; *tádīb*, correction; *tárikh*, date, &c. *Távíz*, an amulet, is a solitary exception.

Some nouns which are feminine in the singular, become masculine when they take the Arabic plural, or vice versá; as *tarf*, *f.* a side; *atráf*, *m.* environs; *masjid*, *f.* a mosque; *masájid*, *m.* mosques; *waqt*, *m.* time; *auḡát*, *f.* time; *walad*, *m.* a son; *aulád*, *f.* offspring.

All nouns of Sanscrit origin ending with *á* are feminine; as *kirpá*, favour; *puḡá*, worship.

Of the letters in the Alphabet, *a*, *j*, *s*, *sh*, *s*, *z*, *a*, *gh*, *f*, *k*, *l*, *m*, *n*, are masculine, and the rest are feminine.

Compounds are of the same gender as the last word of which they are composed, as *daftar ḡhána*, *m.* a book-room or office; *rustumḡáh*, *f.* a field of battle.

Feminine nouns are formed from masculine ones by the terminations *í*, *n*, or *an*; as *beḡá*, a son; *beḡí*, a daughter; *sháhzáda*, a prince; *sháhzádí*, a princess; *dulhá*, a bridegroom; *dulhan*, a bride; *dhobí*, a washerman; *dhobin*, a washerwoman; *banyá*, *m.* *banyáyan*, *f.* a shopkeeper, &c.

Sometimes *aní* and *ní* are used for the same purpose; as *mihtar*, *m.* *mihtarání*, *f.* a sweeper; *mor*, a peacock; *morání*,

a peahen : *unt*, M. *untní*, F. a camel : *bágh*, a tiger ; *bághní*, a tigress.

A few are irregular in their formation ; as *bháí*, a brother ; *bahín*, a sister : *beg* or *khán*, a lord ; *begam* or *khánam*, a lady ; *rájá*, a king ; *rání*, a queen ; *randá*, (obsolete), a widower ; *ránd*, a widow ; *susur*, a father-in-law ; *sás*, a mother-in-law : *sháír*, a poet : *sháír* or *sháirah*, a poetess : *mámá*, an uncle ; *mamáni*, an aunt : *bhaiṅsá*, M. *bhaiṅs*, F. a buffalo : *chakwá*, a wild drake ; *chakait*, a wild duck : *gaurá*, a cock-sparrow ; *gauriyá*, a hen-sparrow : *hátthí*, M. *hathní*, F. an elephant.

### (3) Of Number—*Sígha*.

The general method of forming the plurals from the singular may be seen in the declensions : it will be necessary therefore in this place to state only the additional methods that are occasionally adopted.

The plural of many masculine nouns being the same as the singular, it is often thought necessary to add some such words as *sab*, all, and *bahut*, many, to distinguish the plural ; as *ghar*, a house ; *sab ghar*, the houses or every house.

When the noun is preceded by an adjective of number or quantity, the plural termination is often omitted, as *das qurat*, ten women ; *bahut bát*, many words.

The regular plural termination *on* is used not only with the cases, but with the prepositions when the cases are omitted ; as *ghoron par*, upon horses.

Nouns derived from the Persian sometimes form the plural by *án* for the masculine, and *há* or *ját* for the neuter ; as *sáql*, *sáqlún*, cup-bearers ; *sál*, *sálhá*, years ; *súba*, *subaját*, provinces.

Nouns derived from the Arabic occasionally take the Arabic plural, for the formation of which no regular rules can be given ; as *khat*, *khutút*, letters ; *khabar*, *aḥbár*, news ; *unsur*, *qnásir*, elements ; *álim*, *ulamá*, the learned ; *nabí*, *ambiyá*, prophets ; *maujúda*, *maujúdat*, beings. To these plurals the regular plural is sometimes needlessly added, as from *hukm* plural is formed *ahkám* and *ahkámøn ká*, commands.

Words of *time* and *number* may take the plural termination *on* in the nominative plural as well as the other cases : so *baras*, *barson*, years ; *din*, *dinon*, days ; *mahína*, *mahínon*, months ; *pahar*, *paharon*, watches ; *hazár*, *hazáron*, thousands.

Words of two syllables with an initial short vowel followed by *a*, drop the *a* in the plural number, as *kamar*, *kamren*, the loins.

#### (4) *Of Case—Hálat.*

All the cases are simple in their formation, and also in their use, with the exception of the possessive and instrumental ; these being a source of great perplexity to learners, require more particular illustration. The following observations, it is hoped, will simplify this subject, and show the proper application of all the cases.

The nominative occupies the first place in the sentence, and when in the singular never requires any possessive termination connected with it to be inflected ; as *sáhib ká ghar*, the gentleman's house.

When two nouns coming together signify the same person or thing, they are put in the same case ; but when they signify different persons or things, the one governs the other in the possessive case, and *requires that case to agree with it in gender* ; as, *Ahmad us ká bháí*, his brother, Ahmad ; *ghar ká málik*, the master of the house ; *mard kí poshák*, the man's clothes.

If the possessive is governed by a noun of the masculine gender *in the nominative case singular*, *ká* is used ; but if governed by a masculine noun *in any other case*, or by a preposition, *ke* is used ; as *rájá ká naukár*, the king's servant, *rájá ke naukár ko*, to the king's servant ; *bádsháh ke beṭe*, the king's sons ; *naukaron ke sáth*, with the servants.

If the possessive is governed by a feminine noun, *kí* is used in all cases ; as *rájá kí beṭí*, the king's daughter ; *Khudá kí bát se*, from the word of God.

The possessive case of nouns generally precedes the word

by which it is governed, though it may optionally be put after it ; as *shukr ká sijda*, or *sijda shukr ká*, the worship of thanksgiving ; *ghar ke pás*, or *pás ghar ke*, near the house.

The Persian and Arabic forms of the genitive are occasionally used in Hindustáni ; as *ganje dánish*, a treasure of wisdom ; *talib ul ilm*, a seeker of knowledge, a student. Persian words ending with either vowel or consonant take *e* for the sign of the genitive ; as *bandahe Kḥudá*, a servant of God ; *hauwáe bahr*, air of the sea.

The sign of the possessive case is often omitted before the prepositions, as *kináre pás*, to or near the shore ; *darwáze nazdík*, near the door.

Instances sometimes occur in which a genitive case is used in consequence of a noun understood ; as, *tum us kí suno*, hear ye him, i. e. *us kí bát*, his word.

The adverbs *yahán*, here, *wahán*, there, govern the possessive case like nouns or prepositions ; as *sáhib ke yahán jáo*, go to the gentleman's here.

The quality or universality of a thing is expressed by the possessive case ; as, *baṭe sir ká chhokrá*, a boy with a great head ; *khet ká khet*, the whole of the field. Hence also such expressions as, *sab ká bará*, greatest of all ; *sab ká sab*, all of them.

The instrumental case is always used instead of the nominative, before transitive verbs in the perfect tense or its formatives ; the nominative case to the verb follows, and the verb which succeeds, though active in its termination, is passive in its signification ; as, *ádmí ne qrz kí*, by the man a request was made, or, the man requested ; *qurat ne jawáb diyá*, by the woman an answer was given, or, the woman gave an answer ; *us ke beṭe ne ye báteṇ sunen*, by his son these words were heard, or, his son heard these words ; *kauwon ne ghonsle banáe the*, by the crows the nests had been built, or, the crows had built the nests.\*

\* In the above instances *kí* agrees with *qrz* as its nominative ; *diyá* agrees with *jawáb sunen* agrees with *báteṇ*, and *banáe the* agrees with *ghonsle* ; and

When no nominative follows the instrumental case, or when instead of a nominative a dative case follows, the verb is used impersonally, and is always of the third person singular masculine; as, *bádsháh ne kahá*, it was said by the king, or, the king said; *qurat ne kahá*, the woman said; *mardon ne quraton ko márá*, it was beaten to the women by the men, or, the men beat the women.

It is not uncommon for both the above forms to occur even in the same sentence; as, *unhon ne bádsháh kí madah o sandá kí, aur kahá*, they praised and commended the king, and said, &c.

If the verb is not transitive, or being transitive, if it is not used in the perfect, &c. the construction is different: the nominative case is placed first, the objective next, and the verb last; as, *málik apne naukar ko mártá thá*, the master was beating his servant; *sab insán apná martaba bayán karenge*, all men will relate their own greatness.

The dative case is like the objective in form, and often connected with it; hence when by this position the termination *ko* would occur twice in succession, the *ko* of the objective is omitted, and that of the dative only retained; as, *yih larí ham ko do*, give this girl to me; *wuh qaziye ko faisal kardegá*, he will put an end to the dispute.

In nouns signifying inanimate things, the objective termination is often omitted, and the nominative form used; as, *rástá taiyár karó*, prepare the way; *wuh tumhen sab chizen degá*, he will give you all things.

When the objective termination of a noun governed by an active verb is omitted, the influence which its presence would have on the word in regimen with it, is lost, and it becomes a nominative, not only in its form, but in its government too; as, *báp befe ká ghar banátá hai*, the father is building his son's house; but with *ko*, thus, *báp befe ke ghar ko banátá hai*.

this being granted, which it is supposed no one can deny, there is no possible way of accounting for the other words grammatically but by considering them as Instrumental cases.

When a postposition,\* or another word is understood after a noun, and it is not governed by an active verb, the preceding genitive case, &c. are affected the same as if it were expressed; as, *apne beṭe ke ghar gayá*, he went to his son's house; understand *men* after *ghar*. *Ab ke koshish karungá*, now I will seek, understand *waqt men*, time.

The ablative and locative cases, like the objective, generally precede the verb by which they are governed; as, *we sab is kám se báz áe*, they all turned away from this business; *us ne apne peṭ ko lazizghosht se bhará*, he filled himself with sweetmeat; *mere sir men dard hai*, I have a pain in my head; *wuh us mulk men gayá*, he is gone to that country.

The ablative termination is also used with undeclinable words, and frequently both the locative and ablative terminations are used at the same time; as, *wuh apne ghore par se girá*, he fell from off his horse; *un ádmion men se ek ne kahá*, one of the men said.

When two or more nouns succeed each other, the terminations which form the cases are commonly applied only to the last; as, *us ne bahut sí arz o ilimás ke bád kahá*, he, after exceedingly much praying and beseeching, said; *burhápe ke sabab merí áñkhon, kánon, aur hauwás men khalal ágayá hai*, my eyes, ears, and senses have become injured through old age.

To conclude these remarks on the cases, we may add, as a general rule, that conjunctions connect the same cases: prepositions govern the possessive case; and an interjection is generally used before the vocative case of nouns; as, *ai zamáne, tere sáth kitná fitná o fasád hai!* Time, how much perfidy and wickedness are with thee!

\* For the sake of distinction, we call those postpositions which *always* succeed the noun, and those prepositions which often precede as well as follow.

## CHAPTER III.

## OF ADJECTIVES—ISM I SIFAT.

(1) Adjectives generally precede their substantives, and if they end with *á*, undergo a change similar to that of nouns in the genitive case, to agree with the word which they qualify in gender; as, *achchhá larḳá*, a good boy; *achchhe larḳe ke sáth*, with a good boy; *achchhí larḳí*, a good girl.

Adjectives of Arabic and Persian origin, ending with *á*, *a* or *ah*, particularly compound words, are not inflected; as, *pársá qurat*, a chaste woman; *sháyasta mizáj ká*, of a good disposition.

The following are some of the principal common ones that follow this rule; viz. Persian words in *sá* and *ána*, together with *judá*, separate; *ránda*, rejected; *sáda*, plain; *ʔmda*, exalted; *ganda*, fetid; *mánda*, tired; *ḳhorinda*, gluttonous; *sharminda*, ashamed; *qláhida*, separate; *kamína*, mean; *be-chára*, helpless; *nákára*, bad; *nádídá*, not seen; *harámzáda*, base-born; *ek sála*, annual; *do sála*, biennial.

In Persian words, if the adjective follows the noun, according to the idiom of that language,\* *e* is added to the noun; as *marde nek*, a good man.

If adjectives, ending with a vowel, are separated from the noun which they qualify, and united with the verb, they undergo no change; as, *us ke munḥ ko kálá karo*, blacken his face.

Adjectives, ending with a consonant, do not undergo any change; as, *pák ádmí*, a pure man; *pák qurat*, a pure woman; *pák chíz*, a pure thing.

There are a few adjectives of Arabic origin which form their feminines by *a*; as, *kámil*, *m. kámila*, *f. perfect*; *ḳhaḳf*, *m. ḳhaḳfa*, *f. contemptible*.

\* In this instance, the construction of the adjective and noun is the same as of two nouns—see page 12.

Adjectives do sometimes, but very seldom, take the plural form ; they never admit of the cases being added, unless they are used substantively, or after the substantive ; as, *rāteṅ bhā-riyān*, heavy nights ; *baghair kirdār nek ke*, without virtuous conduct ; *unhoṅ ne us ko fāida tamām se bāz rakhā*, they deprived him of all the advantage.

If an adjective qualifies two or more nouns of the masculine and feminine gender, it is used in the masculine form ; but if the nouns are the names of inanimate things, it generally agrees with that to which it stands nearest ; as, *us ne beṭe beṭī ko mūā dekhkar, kahā*, he seeing his son and daughter dead, said, &c. ; *kapre, bāsan, aur kitābeṅ bahut achchhī haiṅ*, the clothes, plates, and books are very good.

The adjectives are simple in their government ; those which require *of* or *to* after them in English, for the most part govern the possessive case ; and those which require *with* or *by*, the ablative, and most others the locative ; as, *qatl ke lāiq*, worthy of death ; *misl daryā ke*, like or like to a river or sea ; *larāī se rāzī*, pleased with war ; *qālat se mulzim*, convicted or condemned by the court ; *aqlmandī meṅ sab se ziyāda*, greater than all in wisdom ; *mashwarat meṅ dānā*, wise in counsel.

(2) In Hindustānī, adjectives do not admit of comparison by any regular inflections ; the comparative degree is expressed by the ablative case of the noun, &c. ; and the superlative by prefixing another word to the adjective ; as, *sulh jang se achchhī hai*, peace is better than war ; *yih sab se kharāb hai*, this is worse than all ; *barā kharāb larā, a very bad boy* ; *nihāyat burī jagah*, a very bad place.

The Persian comparative formed by affixing *tar*, and the Arabic by prefixing *a*, are frequently used ; as, *badtar*, worse ; *bihtar*, better ; *buzurgtar*, greater ; *azlam*, more unjust ; *ahsan*, more virtuous.

The word is sometimes doubled to express the superlative degree ; as, *achchhā achchhā*, very good ; but the words most commonly used for this purpose are *aur*, more ; *barā*, great ;



*bahut*, much; *had*, beyond bounds; *ziyáda*, more; *niháyat*, extremely; *sá*, most, very.

The particle *sá* is frequently used to express comparison or intensity, and when so used, is inflected like adjectives ending with *á*; as, *attár sá ho, aur luháron kí bhaṭṭí sá na ho*, be like perfume, and not like the furnace of the blacksmith; *thorá sá pání le áo*, bring a little water; *bahut se hathyár wahán the*, there were many arms there.

When the comparison made by *sá* alludes to one thing out of many, it governs the possessive case; as, *tumhárá bhí unhí ká sá jism hai*, you have a body like theirs; *us ká sá ádmí ham ne nahín dekhá*, we never saw a man like him.

(3) Numerical adjectives are not inflected; as, *bárah ádmí*, twelve men; *bárah ádmí ke sáth*, with twelve men.

The cardinals are not quite regular in their formation, as may be seen from the following list of them.

*Ek*, one.

*Do*, two.

*Tín*, three.

*Chár*, four.

*Páñch*, five.

*Chha*, six.

*Sát*, seven.

*Aṭh*, eight.

*Nau*, nine.

*Das*, ten.

*Egárah*, eleven.

*Bárah*, twelve.

*Terah*, thirteen.

*Chaudah*, fourteen.

*Pandrah*, fifteen.

*Solah*, sixteen.

*Satrah*, seventeen.

*Aṭhára*, eighteen.

*Unís*, nineteen.

*Bís*, twenty.

*Ikís*, twenty-one.

*Báis*, twenty-two.

*Téis*, twenty-three.

*Chaubís*, twenty-four.

*Pachís*, twenty-five.

*Chhabís*, twenty-six.

*Satáis*, twenty-seven.

*Aṭháis*, twenty-eight.

*Untís*, twenty-nine.

*Tís*, thirty.

*Ektís*, thirty-one.

*Battís*, thirty-two.

*Taintís* or *tetís*, thirty-three.

*Chauntís* or *chauntís*, thirty-four.

*Paintís*, thirty-five.

*Chhatís*, thirty-six.

*Saintis*, thirty-seven.  
*Athtis*, thirty-eight.  
*Unchális* or *untális*, thirty-nine.  
*Chális*, forty.  
*Iktális*, forty-one.  
*Beális*, forty-two.  
*Taintális* or *tetális*, forty-three.  
*Chauális*, forty-four.  
*Paingtális*, forty-five.  
*Chheális*, forty-six.  
*Saintális*, forty-seven.  
*Athtális*, forty-eight.  
*Unchás*, forty-nine.  
*Pachás*, fifty.  
*Ikáwan*, fifty-one.  
*Báwan*, fifty-two.  
*Tirpan*, fifty-three.  
*Chauwan*, fifty-four.  
*Pachpan* or *pacháwan*, fifty-five.  
*Chhappan*, fifty-six.  
*Satáwan*, fifty-seven.  
*Atháwan*, fifty-eight.  
*Unsath*, fifty-nine.  
*Sáth*, sixty.  
*Iksath*, sixty-one.  
*Básath*, sixty-two.  
*Tirsath*, sixty-three.  
*Chausath*, sixty-four.  
*Painsath*, sixty-five.  
*Chheásath* or *chhásath*, sixty-six.  
*Satsath*, sixty-seven.  
*Ársath* or *athsath*, sixty-eight.  
*Unhattar*, sixty-nine.  
*Sattar*, seventy.

*Ikhattar*, seventy-one.  
*Bahattar*, seventy-two.  
*Tihattar*, seventy-three.  
*Chauhattar*, seventy-four.  
*Pachhattar*, seventy-five.  
*Chhikhattar*, seventy-six.  
*Sathattar*, seventy-seven.  
*Athhattar*, seventy-eight.  
*Unásí*, seventy-nine.  
*Assí*, eighty.  
*Ikásí*, eighty-one.  
*Berásí* or *beásí*, eighty-two.  
*Terásí*, eighty-three.  
*Chaurásí*, eighty-four.  
*Pachásí*, eighty-five.  
*Chheásí*, eighty-six.  
*Satásí*, eighty-seven.  
*Athásí*, eighty-eight.  
*Nauásí*, eighty-nine.  
*Nauwe*, ninety.  
*Ikánauwe*, ninety-one.  
*Biránauwe*, or *bánauwe*, ninety-two.  
*Tiránauwe*, ninety-three.  
*Chauránauwe*, ninety-four.  
*Pachánauwe*, ninety-five.  
*Chheánauwe*, ninety-six.  
*Satánauwe*, ninety-seven.  
*Athánauwe*, ninety-eight.  
*Ninnánauwe*, ninety-nine.  
*Sau*, a hundred.  
*Hazár*, a thousand.  
*Lákh*, a hundred thousand.  
*Das lákh*, a million.  
*Karor*, ten million.

The ordinals are formed from the cardinals after four, by adding *wān* to them; as *pahlā*, first; *duśrā*, second; *tīśrā*, third; *chauthā*, fourth; *pānchwān*, fifth; *chhaṭhā*, or *chaṭh-wān*, sixth; *sāthwān*, seventh; *āṭhwān*, eighth; *nawān*, ninth; *daswān*, tenth, &c. When these words qualify nouns of the feminine gender, the *ān* is changed into *īn*, as *pānchwān*, *m. pānchwīn*, *f.*

The aggregate or collective numbers used are, *ganḍa*, a four; *gūhī*, a five; *bīsī*, a score; *chālīsā*, a forty; *saikrā*, a hundred; *hazār*, a thousand; *lākh*, a hundred thousand; *karor*, ten million. These are often used in the plural form, while the noun connected with them is in the singular; as, *wuh hazāron jān-kandānī se halāk kūd*, he perished with a thousand agonies.

Fractional numbers are expressed by *pāo*, a quarter; *ādhā*, a half; *paowan* or *paunā*, three quarters; *sawā*, one and a quarter; *qerh*, one and a half; *arhāt*, two and a half. In compounds, *sawā* adds one quarter to the number, *sārhe* one half; *paune*, decreases one quarter; as *sawā tīn*,  $3\frac{1}{4}$ ; *sārhe tīn*,  $3\frac{1}{2}$ ; *paune chār*,  $3\frac{3}{4}$ , &c.

Distributives are formed by doubling the number; as, *do do*, two by two.

A doubtful number is expressed by adding *ek* to the numeral; as, *ādmī das ek*, about ten men.

To signify fold, *chand* or *gunā* is added to numerals; as, *do chand*, two-fold, *das gunā*, ten fold.

Figures are expressed by the following signs: | 1, २ 2, ३ 3, ४ 4, ५ 5, ६ 6, ७ 7, ८ 8, ९ 9, १० 10, &c.

## CHAPTER IV.

## OF PRONOUNS—ZAMÍ'R.

Pronouns are of four kinds, the personal, the relative, the interrogative, and the adjective pronouns.

(1) *Personal Pronouns.*

## FIRST PERSON.

*Main, I.*

Singular.	Plural.
N. <i>Main, I.</i>	<i>Ham, we.</i>
G. <i>Merá, mere, merí, of me.</i>	<i>Hamárá, hamáre, hamárí, of us,</i>
I. <i>Main ne, by me.</i>	<i>Ham ne, by us.</i>
O.D. <i>Mujhe, mujh ko, me, to me.</i>	<i>Hameñ, ham ko, us, to us,</i>
A. <i>Mujh se, from me.</i>	<i>Ham se, from us,</i>
L. <i>Mujh meñ, in me.</i>	<i>Ham meñ, in us,</i>

## SECOND PERSON.

*Tú, Thou.*

Singular.	Plural.
N. <i>Tú, thou.</i>	<i>Tum, you.</i>
G. <i>Terá, tere, terí, of thee,</i>	<i>Tumhárá, tumháre, } of you,</i> <i>tumhárí,</i>
I. <i>Tu ne, by thee.</i>	<i>Tum ne, by you.</i>
O. <i>Tujhe, tujh ko, thee, to thee,</i>	<i>Tumheñ, tum ko, you, to you,</i>
A. <i>Tujh se, from thee,</i>	<i>Tum se, from you.</i>
L. <i>Tujh meñ, in thee.</i>	<i>Tum meñ, in you.</i>

## THIRD PERSON.

*Wuh or Wo, He, She, It.*

Singular.	Plural.
N. <i>Wuh, he,</i>	<i>We, they.</i>
G. <i>Us ká, ke, kí, his, of him.</i>	<i>Un ká, ke, kí, theirs, of them,</i>
I. <i>Us ne, by him.</i>	<i>Un ne, unhon ne, by them.</i>
O. <i>Use, us ko, him, to him.</i>	<i>Unheñ, un ko, them, to them,</i>
A. <i>Us se, from him,</i>	<i>Un se, from them.</i>
L. <i>Us meñ, in him.</i>	<i>Un meñ, in them,</i>

When an inferior speaks of himself, instead of *main*, I, the first personal pronoun, he uses some such word as *ghulám*, slave; *banda*, servant, *qiz*, poor creature, &c. And when he addresses his superior, instead of the second personal pronoun he uses some such term as, *sáhib*, master; *khudáwánd*, lord; *hazrat*, worship; as, *ghulam házir hai*, *sáhib ká hukm kyá hai?* the slave is present, what are the master's orders? In like manner, when one friend addresses another in respectful terms, he uses, instead of the first personal pronoun, the words *dostdár*, your friend; or *khair-khwáh*, your well-wisher, or some such epithet.

The pronoun *tú*, thou, when used in addresses to God, is considered respectful; but when applied to men, it is generally reckoned disrespectful.

No distinction is made in the third person on account of gender; *wuh*, may signify either *he*, *she*, or *it*, and in this respect corresponds with the first and second persons. The language has but two genders, and all the personal pronouns are therefore either masculine or feminine.

The plural number of all the pronouns is frequently used instead of the singular, much in the same manner as *you* is in English. When *h* or *hon* is added in the oblique cases, the word must be understood as having a plural meaning; as, *tumh se*, or *tumhon se*, from you. *Log*, people, is often used with the pronouns in conversation, to distinguish the real from the apparent plural; as, *ham log*, we; *tum log*, you; *we log*, they.

The cases of the pronouns are used in the same way as those of the nouns; \* *tujhe*, *mujhe*, and *us*, with their plurals, *tum*, *ham*, and *un*, are often employed instead of their possessive cases, and often like adjectives; as, *mujh par*, on me; *tujh kane*, near you; *us makán men*, in that place, &c.

The honorific pronoun, *áp*, self, thyself, himself, herself, themselves, is commonly adopted instead of the second personal pronoun to express respect, and is thus declined.

\* See Section IV. of the Nouns.

- N. *Ap*, self.  
 G. *Ap ká, ke, kí*, of self.  
 I. *Ap ne*, by self.  
 O. *Ap ko*, self, to self.  
 A. *Ap se*, from self.  
 L. *Ap men*, in self.

The word *áp* is often employed emphatically with the other pronouns; as, *maináp*, I myself, *túáp*, thou thyself. The Persian word *khud*, self, is used in like manner.

The pronoun *áp* with *as* added to it, in the locative case, is used in a plural and reciprocal sense; as, *ápas men*, among themselves. *We ápas men qaziya karte hain*, they are quarrelling among themselves.

(2) *Relative Pronouns—Ism mausúl.*

The relative pronoun in Hindustání is generally attended with its corresponding relative, which is thence called the correlative.

THE RELATIVE.

*Jo, Who.*

Singular.	Plural.
N. <i>Jo</i> , who.	<i>Jo</i> , who.
G. <i>Jis ká, ke, kí</i> , of whom.	<i>Jin ká, ke, kí</i> , of whom.
I. <i>Jis ne</i> , by whom.	<i>Jin ne</i> , by whom.
O. <i>Jise, jis ko</i> , whom, to whom.	<i>Jinhen, jin ko</i> , whom, to whom.
A. <i>Jis se</i> , from whom.	<i>Jin se</i> , from whom.
L. <i>Jis men</i> , in whom.	<i>Jin men</i> , in whom.

THE CORRELATIVE.

*So, He, She, It.*

Singular.	Plural.
N. <i>So</i> , he.	<i>So</i> , they.
G. <i>Tis ká, ke, kí</i> , his, of him.	<i>Tin ká, ke, kí</i> , theirs, of them.
I. <i>Tis ne</i> , by him.	<i>Tin ne</i> , by them.
O. <i>Tis ko</i> , him, to him.	<i>Tin ko</i> , them, to them.
A. <i>Tis se</i> , from him.	<i>Tin se</i> , from them.
L. <i>Tis men</i> , in him.	<i>Tin men</i> , in them.

In English the correlative stands first, and the relative immediately follows; as, *he who, that which*; in Hindustání it is just the opposite; the relative generally stands in the former part of the sentence, and the correlative in the latter; as, *jo bad kám karegá, so sazú páwegá*, who does evil, he will suffer, i. e. he who does evil will suffer; *ákhir jo main andesha kartá thá so húá*, at length which I suspected that happened, i. e. at length that which I suspected happened.

The above, which is the regular order, may be, and frequently is, inverted, and the personal pronoun used instead of the correlative; as, *dáná wuh hai jo laṛát se parhez kare*; or, *jo laṛát se parhez kare wuh dáná hai*, he is a wise man who abstains from war.

The relative, like the personal pronouns, are often used adjectively, as in this sentence; *jis ádmí ko wuh piyár kartá hai use kuchh degá*, he will give something to the man whom he loves.

The relative and correlative are sometimes compounded; as, *jis tis ne kahá hai*, whosoever has said (it); *jis ká tis ká hai*, whose soever (it) is.

### (3) Interrogative Pronouns—*Ism istifhám.*

The interrogative pronouns are two: *kaun*, who, and *kyá*, which or what? The former is applied chiefly to persons, and the latter to things.

#### *Kaun*, Who?

Singular.	Plural.
N. <i>Kaun</i> , who.	<i>Kaun</i> , who.
G. <i>Kis ká, ke, kí</i> , whose.	<i>Kin ká, ke, kí</i> , whose.
I. <i>Kis ne</i> , by whom.	<i>Kin ne, kinhon ne</i> , by whom.
O. <i>Kise, kis ko</i> , to whom.	<i>Kinhen, kin ko</i> , to whom.
A. <i>Kis se</i> , from whom.	<i>Kin se</i> , from whom.
L. <i>Kis men</i> , in whom.	<i>Kin men</i> , in whom.

*Kyá*, Which or What ?

N. & O. *Kyá*, which or what ?

G. *Káhe ká, ke, kí*, of what ?

D. *Káhe ko*, to or for what ?

A. *Káhe se*, from what ?

L. *Káhe men*, in what ?

In negative sentences, the interrogative is substituted for the relative, as in this example ; *wuh kaun hai, ham nahín jante hain*, we know not who he is.

*Kaun*, when used adjectively, may be applied to things, and *kyá* as an exclamation may be applied to persons ; as *tum kis chíz ko cháhíte ho ?* what thing do you want ? *kyá chor !* what a thief !

*Kyá* is sometimes used as a conjunction ; as, *kyá Hindu kyá Musalmán ?* whether Hindu or Musalmán ? *kyá bāgh kyá khet men ?* whether in the garden or the field ?

The compounds formed by the interrogative pronouns are, *aur kaun*, who else ? *aur kyá*, what else ? *kaun sá*, what, and *kiskis*, which ? expressive of variety or number.

#### (4) *Adjective Pronouns—Ism Izáfat.*

These are of three kinds ; the possessive, the demonstrative, and the indefinite.

#### THE POSSESSIVE.

The possessive *apná*, my, thy, his, her, our, your, their, is inflected like an adjective ending in *á*, and is always substituted for the possessive cases of the pronouns, when they refer to the same person as the nom. or inst. case of the verb ; as, *Khudá ne apne fazl aur ihsán se ham ko banáyá*, God of his own goodness and kindness created us. If a different person is intended, the possessive case is used ; as, *us ne us ká kám kiyá*, he did his work ; i. e. the work of another ; *us ne apná kám kiyá*, he did his work, i. e. his own work.



## THE DEMONSTRATIVE—ISM ISHÁRA.

These are *yih*, this, and *wuh*, that.

*Yih*, This.

Singular.	Plural.
N. <i>Yih</i> , this.	<i>Ye</i> , these.
G. <i>Is ká, ke, kí</i> , of this.	<i>In ká, ke, kí</i> , of these.
I. <i>Is ne</i> , by this.	<i>In ne, inhon ne</i> , by these.
O. D. <i>Ise, is ko</i> , this, to this.	<i>Inhen, in ko</i> , these, to these.
A. <i>Is se</i> , from this.	<i>In se</i> , from these.
L. <i>Is men</i> , in this.	<i>In men</i> , in these.

*Wuh*, that, is inflected in the same manner when a demonstrative, as when a personal, pronoun.\*

As adjective pronouns, *yih* and *wuh* agree in number with their substantives; thus, *yih bát*, this word; *ye báten*, these words: *wuh befá*, that son; *we befe*, those sons. Sometimes the singular is applied to an Arabic plural; as, *yih atwár*, these customs.

In the oblique cases *is* and *us*, are adopted for the singular, and *in* and *un* for the plural of the above words: *is jahán men*, in this world; *us jahán men*, in that world, or a future state; *in kámon se*, from these works; *un kámon se*, from those works.

*Yih*, this, and *wuh*, that, are often used objectively without the addition of the objective case; as, *yih karo*, do this; *jo kuchh tum mángoge, main wuhí karúngá*, whatever you say that I will do. If these sentences are taken elliptically, the pronouns may be considered as used adjectively, some such word as *kám* or *chíz* being understood; as, *yih kám karo*, do this work; *jo kuchh chíz*, whatever thing, &c.

## THE INDEFINITE—ISM TANKÍR.

The indefinite pronouns are *ek*, one; *dusrá*, another, *dono* or *donon*, both; *aur*, other (more); *ghair*, other (different); *káze*, certain; *bahut*, many; *sab*, all; *har*, each; *falána*, a certain one; *kaf*, some, many; *koi*, any one, some one;

\* See page 20.

*kuchh*, any thing, something; *kitná*, or *kittá*, how many? *jitná* or *jittá*, as many; *itná* or *ittá*, so many. They are all regular in their inflections, with the exception of *koí*, any, and *kuchh*, some, which are thus declined:

*Koí*, Any, or Some one.

Singular.	Plural.
N. <i>Koí</i> , any one.	<i>Koí</i> , any.
G. <i>Kisí ká, ke, kí</i> , of any one.	<i>Kiní ká, ke, kí</i> , of any.
I. <i>Kisí ne</i> , by any one.	<i>Kiní ne</i> , by any.
O. <i>Kisí ko</i> , any one.	<i>Kiní ko</i> , any, to any.
A. <i>Kisí se</i> , from any one.	<i>Kiní se</i> , from any.
L. <i>Kisí men</i> , in any one.	<i>Kiní men</i> , in any.

*Kuchh*, Some, or Any thing.

Singular.	Plural.
N. <i>Kuchh</i> , something.	<i>Kuchh</i> , some.
G. <i>Kisúká, ke, kí</i> , of something.	<i>Kinú ká, ke, kí</i> , of some.
I. <i>Kisú ne</i> , by something.	<i>Kinú ne</i> , by some.
O. <i>Kisú ko</i> , something.	<i>Kinú ko</i> , some, to some.
A. <i>Kisú se</i> , from something.	<i>Kinú se</i> , from some.
L. <i>Kisú men</i> , in something.	<i>Kinú men</i> , in some.

When not used adjectively, *koí* is generally applied to persons, and *kuchh* to things; as, *koí hai*, is any one (there)? *kuchh mat karo*, don't do any thing. When used adjectively, the application is indefinite; as, *yih kisí kám ká hai?* is this of any work or use? *wuh kuchh kám ká hai?* is that of some work or use?

*Ek*, one, is often succeeded by *dusrá*, another, to express opposition of idea, or connected with it to express reciprocity; as, *ek to khátá hai, dusrá pítá hai*, the one is eating and the other is drinking; *tum kyún ek dusre se qaziya karte ho?* why are you quarrelling with one another?

The compound adjective pronouns of the indefinite kind are *ek aur*, *aur ek* or *dusrá ek*, another; *ek koí*, some one; *dusrá koí* or *dusrá kuchh*, some other; *ek na ek*, one or other; *aur*

*koí*, some one else; *aur kuchh*, something else; *aur sab*, the rest; *báze koí* or *báze aur*, some others; *bahut ek*, many a one; *bahut kuchh*, much; *bahut aur*, many more; *sab koí* or *har koí*, every one; *sab kuchh* or *har kuchh*, every thing; *sab ek*, *har ek*, *har kis*, every one; *koí ek*, whichever; *koí aur*, some other; *jo koí*, whoever; *jo kuchh*, whatever; *koí na koí*, some one or other; *kuchh ek* or *kuchh kuchh*, somewhat; *kuchh aur*, some more; *kuchh na kuchh*, some thing or other.

These compounds when inflected follow the simple forms; as, N. *jo koí*, P. *jis kisé ká*, &c. N. *jo kuchh*, P. *jis kisú ká*, &c.

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## CHAPTER V.

## OF VERBS—FIAL.

Verbs are of two kinds, transitive and intransitive, or, as they are commonly called, active or neuter. They are all, with scarcely any exceptions, perfectly regular, and therefore need no further subdivision.

As in English *to* is prefixed to the verb in the infinitive mood, so in Hindustání *ná* is affixed, but does not form a constituent part of the root; the word divested of this affix, is to be considered as the root. Thus the root of *jána*, to go, is *já*; of *honá*, to be, *ho*; of *karná*, to do, *kar*; and of *márná*, to beat, *már*, &c.

To verbs belong conjugation, voice, mood, tense, gender, number, and person.

There is only one conjugation: every transitive verb is conjugated like *márná*, to beat; and every intransitive one like *jána*, to go: which differ, the one from the other, only in the perfect and its formatives.

There are two voices, the active and the passive.

The moods are five: the indicative, the imperative, the potential, the subjunctive, and the infinitive.

The tenses are seven, the present, the present definite, the imperfect, the perfect, the perfect definite, the pluperfect, and the future.

The genders of verbs, like those of nouns, are two, the masculine and the feminine. The masculine singular is formed by *á*, and the feminine by *í*; the masculine plural by *e*, and the feminine by *ín*, *ían*, or *iyán*. Any other termination may be masculine or feminine; thus, *wuh hai*, may mean, he is, or, she is. When two or more feminine plurals occur in succession, the termination *n* is most frequently applied only to the last; as, *we mári játi hain*, they are being beaten; instead of *we márin játi hain*.

The numbers of verbs are two, the singular and the plural, and in each number there are three persons, corresponding with the personal pronouns.

When one verb is employed to assist in the conjugation of another, it is called an auxiliary; the words employed for this purpose are *thá*, was; *honá*, to be; *jáná*, to go; and *karnd*, to do.

*Thá*, was, is thus inflected :

Singular.	Plural.
1. <i>Main thá</i> , I was.	1. <i>Ham the</i> , we were.
2. <i>Tú thá</i> , thou wast.	2. <i>Tum the</i> , you were.
3. <i>Wuh thá</i> , he was.	3. <i>We the</i> , they were.

Feminine singular, *main thí*, &c. plural, *ham thín*, &c.

The verb *honá*, to be, or become, which is extensively used both as a principal and auxiliary verb, is conjugated in the following manner :

# INDICATIVE MOOD.

## Present Tense.

### Am.

Singular.	Plural.
1. <i>Main hotá</i> , I am.	1. <i>Ham hote</i> , we are.
2. <i>Tú hotá</i> , thou art.	2. <i>Tum hote</i> , you are.
3. <i>Wuh hotá</i> , he is.	3. <i>We hote</i> , they are.
Fem. <i>hotí</i> .	<i>Hotín</i> .

## Present Definite.

### Now am.

Singular.	Plural.
1. <i>Main hotá hún</i> , I now am.	1. <i>Ham hote hain</i> , we now are.
2. <i>Tú hotá hai</i> , thou now art.	2. <i>Tum hote ho</i> , you now are.
3. <i>Wuh hotá hai</i> , he now is.	3. <i>We hote hain</i> , they now are.

Fem. *hotí* throughout; the other the same as the masculine.

*Imperfect.*

Then was.

## Singular.

1. *Main hotá thá*, I then was.
2. *Tú hotá thá*, thou then wast.
3. *Wuh hotá thá*, he then was.

Fem. *hotí thí*.

## Plural.

1. *Ham hote the*, we then were.
2. *Tum hote the*, you then were.
3. *We hote the*, they then were.

*Hotí thín*.*Perfect.*

Was.

## Singular.

1. *Mai húa*, I was.
2. *Tú húa*, thou wast.
3. *Wuh húa*, he was.

Fem. *húí*.

## Plural.

1. *Ham húa*, we were.
2. *Tum húa*, you were.
3. *We húa*, they were.

*Húín*.*Perfect Definite.*

Have been.

## Singular.

1. *Main húa hún*, I have been.
2. *Tú húa hai*, thou hast been.
3. *Wuh húa hai*, he has been.

Fem. *húí*, &c. like the present definite.

## Plural.

1. *Ham húa haín*, we have been.
2. *Tum húa ho*, you have been.
3. *We húa haín*, they have been.

*Pluperfect.*

Had been.

## Singular.

1. *Main húa thá*, I had been.
2. *Tú húa thá*, thou hadst been.
3. *Wuh húa thá*, he had been.

Fem. *húí thí*.

## Plural.

1. *Ham húa the*, we had been.
2. *Tum húa the*, you had been.
3. *We húa the*, they had been.

*Húí thín*.*Future.*

Shall or will be.

## Singular.

1. *Main hóungá*, I shall or will be.
2. *Tú howegá*, thou shalt or wilt be.
3. *Wuh howegá*, he shall or will be.

Fem. *hóungí*.

## Plural.

1. *Ham howenge*, we shall or will be.
2. *Tum hooge*, you shall or will be.
3. *We howenge*, they shall or will be.

*Howengí*, &c.The *ú* and *w* may be omitted throughout ; thus, *hongá*, &c.

IMPERATIVE MOOD.

Common.

Singular.	Plural.
1. <i>Main hoún</i> , let me be.	1. <i>Ham howen</i> , let us be.
2. <i>Tú ho</i> , be thou.	2. <i>Tum hoo</i> , be ye.
3. <i>Wuh howe</i> , let him be.	3. <i>We howen</i> , let them be.
<i>Hojiye</i> , he, or, one should be.	<i>Hojiyo</i> , he, you, or they should be.

POTENTIAL MOOD.

*May, might, should, or would be.*

Singular.	Plural.
1. <i>Main hoún</i> or <i>hún</i> , I may be.	1. <i>Ham howen</i> or <i>hon</i> , we may be.
2. <i>Tú howe</i> or <i>ho</i> , thou mayest be.	2. <i>Tum hoo</i> , you may be.
3. <i>Wuh howe</i> or <i>ho</i> , he may be.	3. <i>We howen</i> or <i>hon</i> , they may be.

SUBJUNCTIVE MOOD.

*Be, were, had been.*

Singular.	Plural.
1. <i>Agar main hotá</i> , if I be.	1. <i>Agar ham hote</i> , if we be.
2. <i>Agar tú hotá</i> , if thou be.	2. <i>Agar tum hote</i> , if you be.
3. <i>Agar wuh hotá</i> , if he be.	3. <i>Agar we hote</i> , if they be.
Fem. <i>hotí</i> .	<i>Hotín</i> .

INFINITIVE MOOD.

Uninflected.	Inflected.
<i>Honá</i> ,	<i>Hone</i> , to be.

PARTICIPLES.

Singular, or Uninflected.	Inflected, or Plural.
<i>Present.</i>	
<i>Hotá</i> , or <i>hotá húa</i> .	<i>Hote</i> , or <i>hote húe</i> , being.
<i>Perfect.</i>	
<i>Húa</i> .	<i>Húe</i> , been.

PAST INDEFINITE.

*Ho, hoke, hokar, hokarke, hokarkar*, having been,

## PARADIGM

*Of a Regular Transitive Verb, in the Active Voice.**Márná, To Beat.*

INDICATIVE MOOD.

*Present Tense.*

Beat.

Singular.

1. *Main mártá, I beat.*
2. *Tú mártá, thou beatest.*
3. *Wuh mártá, he beats.*

Fem. *mártí.*

Plural.

1. *Ham márte, we beat.*
2. *Tum márte, ye beat.*
3. *We márte, they beat.*

*Mártín, or mártiyán.**Present Definite.*

Am beating.

Singular.

1. *Main mártá hún, I am beating.*
2. *Tú mártá hai, thou art beating.*
3. *Wuh mártá hai, he is beating.*

Plural.

1. *Ham márte hain, we are beating.*
2. *Tum márte ho, you are beating.*
3. *We márte hain, they are beating.*

The feminine *mártí* throughout, the rest the same as the masculine.

*Imperfect.*

Was beating.

Singular.

1. *Main mártá thá, I was beating.*
2. *Tú mártá thá, thou wast beating.*
3. *Wuh mártá thá, he was beating.*

Fem. *mártí thá.*

Plural.

1. *Ham márte the, we were beating.*
2. *Tum márte the, you were beating.*
3. *We márte the, they were beating.*

*Mártí thín.*



*Perfect.*

Beat.

Singular.	Plural.
1. <i>Main ne mára</i> , I beat.	1. * <i>Ham ne mára</i> , we beat.
2. <i>Tú ne mára</i> , thou didst beat.	2. <i>Tum ne mára</i> , ye beat.
3. <i>Us ne mára</i> , he did beat.	3. <i>Un ne mára</i> , they beat.
Fem. <i>Máří</i> .	<i>Máříŋ</i> .

*Perfect Definite.*

Have beaten.

Singular.	Plural.
1. <i>Main ne mára hai</i> , I have beaten.	1. <i>Ham ne mára hai</i> , we have beaten.
2. <i>Tú ne mára hai</i> , thou hadst beaten.	2. <i>Tum ne mára hai</i> , you have beaten.
3. <i>Us ne mára hai</i> , he has beaten.	3. <i>Un ne mára hai</i> , they have beaten.
Fem. <i>Máří</i> .	<i>Máří haiŋ</i> .

*Pluperfect.*

Had beaten.

Singular.	Plural.
1. <i>Main ne mára thá</i> , I had beaten.	1. <i>Ham ne mára thá</i> , we had beaten.
2. <i>Tú ne mára thá</i> , thou hadst beaten.	2. <i>Tum ne mára thá</i> , you had beaten.
3. <i>Us ne mára thá</i> , he had beaten.	3. <i>Un ne mára thá</i> , they had beaten.
Fem. <i>Máří thí</i> .	<i>Máří thín</i> .

\* In this and the two following tenses *mára* is changed to *máre* for the plural, if a masculine plural precedes in connection with the instrumental case. See Chap. II. Sect. (4) p. 12.

*Future.*

Shall or will beat.

Singular.	Plural.
1. <i>Main mārūngā</i> , I shall or will beat.	1. <i>Ham māreṅge</i> , we shall or will beat.
2. <i>Tú māregā</i> , thou shalt or wilt beat.	2. <i>Tum māroge</i> , you shall or will beat.
3. <i>Wuh māregā</i> , he shall or will beat.	3. <i>We māreṅge</i> , they shall or will beat.

Fem. *mārūngī*, &c. changing the final *ā* and *e* to *ī* throughout.

## IMPERATIVE MOOD.

*Common.*

Singular.	Plural.
1. <i>Main mārūṇ</i> , let me beat.	1. <i>Ham māreṇ</i> , let us beat.
2. <i>Tú mār</i> , beat thou.	2. <i>Tum māro</i> , beat ye or you.
3. <i>Wuh māre</i> , let him beat.	3. <i>We māreṇ</i> , let them beat.

*Respectful.*

<i>Māriye</i> , he, or one should beat.	<i>Māriyo</i> , he, you, or they should beat.
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## POTENTIAL MOOD.

May, might, should or would beat.

Singular.	Plural.
1. <i>Main mārūṇ</i> , I may beat.	1. <i>Ham māreṇ</i> , we may beat.
2. <i>Tú māre</i> , thou mayest beat.	2. <i>Tum māro</i> , you may beat.
3. <i>Wuh māre</i> , he may beat.	3. <i>We māreṇ</i> , they may beat.

## SUBJUNCTIVE MOOD.

Beat or had beat.

Singular.	Plural.
1. <i>Agar main mārṭā</i> , if I beat.	1. <i>Agar ham mārṭe</i> , if we beat.
2. <i>Agar tú mārṭā</i> , if thou beat.	2. <i>Agar tum mārṭe</i> , if ye beat.
3. <i>Agar wuh mārṭā</i> , if he beat.	3. <i>Agar we mārṭe</i> , if they beat.
Fem. <i>mārṭī</i> .	<i>Mārṭīn</i> or <i>mārṭiyān</i> .

## INFINITIVE MOOD.

Uninflected.	Inflected.
<i>Márnā</i> , to beat.	<i>Mārṇe</i> , to beat.

## PARTICIPLES.

*Present.*

Singular, or Uninflected.

*Mártá* or *mártá húá.*

Inflected, or Plural.

*Márte* or *márte húe*, beaten.*Perfect.**Mará* or *mará húá.**Máre* or *máre húe*, beaten.*Past Indefinite.**Már*, *máre*, *márke*, *márkar*, *már karke*, *már karkar*, having beaten.

The intransitive verbs are conjugated in the same manner as the preceding, with the exception of the perfect tense and its formatives, viz. the perfect definite and pluperfect.

## PARADIGM

*Of a Regular Intransitive Verb, in the Active Voice.**Chalná*, To move, to go.

## INDICATIVE MOOD.

*Present Tense.*

## Move.

## Singular.

1. *Main* *chaltá*, I move.
2. *Tú* *chaltá*, thou movest.
3. *Wuh* *chaltá*, he moves.

Fem. *chaltí*.

## Plural.

1. *Ham* *chalte*, we move.
2. *Tum* *chalte*, ye move.
3. *We* *chalte*, they move.

*Chaltín* or *chaltiyán*.*Present Definite.*

## Am moving.

## Singular.

1. *Main* *chaltá hún*, I am moving.
2. *Tú* *chaltá hai*, thou art moving.
3. *Wuh* *chaltá hai*, he is moving.

## Plural.

1. *Ham* *chalte hain*, we are moving.
2. *Tum* *chalte ho*, you are moving.
3. *We* *chalte hain*, they are moving.

The feminine *chaltí* in the singular and the plural.

*Imperfect.*

Was moving.

## Singular.

1. *Main chaltá thá*, I was moving.
  2. *Tú chaltá thá*, thou wast moving.
  3. *Wuh chaltá thá*, he was moving.
- Fem. *chaltí thí*.

## Plural.

1. *Ham chalte the*, we were moving.
  2. *Tum chalte the*, ye were moving.
  3. *We chalte the*, they were moving.
- Chaltí thín*.

*Perfect.*

Moved.

## Singular.

1. *Main chala*, I moved.
  2. *Tú chala*, thou movedst.
  3. *Wuh chala*, he moved.
- Fem. *Chalí*.

## Plural.

1. *Ham chale*, we moved.
  2. *Tum chale*, you moved.
  3. *We chale*, they moved.
- Chalín* or *chaliyán*.

*Perfect Definite.*

Have moved.

## Singular.

1. *Main chala hún*, I have moved.
2. *Tú chala hai*, thou hast moved.
3. *Wuh chala hai*, he has moved.

## Plural.

1. *Ham chale hain*, we have moved.
2. *Tum chale ho*, you have moved.
3. *We chale hain*, they have moved.

Fem. *chalí* in singular and plural.*Pluperfect.*

Had moved.

## Singular.

1. *Main chala thá*, I had moved.
  2. *Tú chala thá*, thou hadst moved.
  3. *Wuh chala thá*, he had moved.
- Fem. *Chalí thí*.

## Plural.

1. *Ham chale the*, we had moved.
  2. *Tum chale the*, you had moved.
  3. *We chale the*, they had moved.
- Chalí thín*.

*Future.*

Shall or will move.

Singular.	Plural.
1. <i>Main chalúngá</i> , I shall or will move.	1. <i>Ham chalenge</i> , we shall or will move.
2. <i>Tu chalegá</i> , thou shalt or wilt move.	2. <i>Tum chaloge</i> , you shall or will move.
3. <i>Wuh chalegá</i> , he shall or will move.	3. <i>We chalenge</i> , they shall or will move.

Fem. *chalúngí*, &c. changing *á* and *e* to *í* throughout.

IMPERATIVE MOOD.

*Common.*

Move.

Singular.	Plural.
1. <i>Main chahín</i> , let me move.	1. <i>Ham chalen</i> , let us move.
2. <i>Tú chal</i> , move thou.	2. <i>Tum chalo</i> , move ye or you.
3. <i>Wuh chale</i> , let him move.	3. <i>We chalen</i> , let them move.

The feminine and the masculine both alike.

*Respectful.*

<i>Chaliye</i> , he or one should move.	<i>Chaliyo</i> , he, you, or they should move.
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POTENTIAL MOOD.

May, might, should, or would move.

Singular.	Plural.
1. <i>Main chalún</i> , I may move.	1. <i>Ham chalen</i> , we may move.
2. <i>Tú chale</i> , thou mayest move.	2. <i>Tum chalo</i> , you may move.
3. <i>Wuh chale</i> , he may move.	3. <i>We chalen</i> , they may move.

SUBJUNCTIVE MOOD.

Move, Had moved.

Singular.	Plural.
1. <i>Agar main chaltá</i> , if I move.	1. <i>Agar ham chalte</i> , if we move.
2. <i>Agar tú chaltá</i> , if thou move.	2. <i>Agar tum chalte</i> , if you move.
3. <i>Agar wuh chaltá</i> , if he move.	3. <i>Agar we chalte</i> , if they move.
Fem. <i>chaltí</i> .	<i>Chaltín</i> or <i>chaltiyán</i> .

## INDICATIVE MOOD.

Uninflected.	Inflected.
<i>Chalá</i> , to move.	<i>Chalne</i> , to move.

## PARTICIPLES.

*Present.*

Singular and Uninflected.	Inflected or Plural.
<i>Chaltá</i> , <i>chaltá húa</i> .	<i>Chalte</i> , <i>chalte húe</i> .

*Perfect.*

<i>Chalá</i> , <i>chalá húa</i> .	<i>Chale</i> , <i>chale húe</i> , moved.
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*Indefinite.*

*Chal*, *chale*, *chalke*, *chalkar*, *chal karke*, *chal karkar*, having moved.

## PARADIGM

*Of a Regular Verb, in the Passive Voice.*

*Mará jáná*, To be beaten.

## INDICATIVE MOOD.

*Present Tense.*

Am beaten.

Singular.	Plural.
1. <i>Main mará játá</i> , I am beaten.	1. <i>Ham máre játe</i> , we are beaten.
2. <i>Tú mará játá</i> , thou art beaten.	2. <i>Tum máre játe</i> , you are beaten.
3. <i>Wuh mará játá</i> , he is beaten.	3. <i>We máre játe</i> , they are beaten.
Fem. <i>máří játí</i> .	<i>Máří játín</i> .

*Present Definite.*

Am being beaten.

Singular.	Plural.
1. <i>Main mará játá hún</i> , I am being beaten.	1. <i>Ham máre jate hain</i> , we are being beaten.
2. <i>Tú mará játá hai</i> , thou art being beaten.	2. <i>Tum máre jate ho</i> , you are being beaten.
3. <i>Wuh mará játá hai</i> , he is being beaten.	3. <i>We máre jate hain</i> , they are being beaten.

Fem. *máří játí* throughout; the rest the same.

*Imperfect.*

Was then beaten.

Singular.	Plural.
1. <i>Main mára játa thá</i> , I was then beaten.	1. <i>Ham máre játe the</i> , we were then beaten.
2. <i>Tú mára játa thá</i> , thou wast then beaten.	2. <i>Tum máre játe the</i> , you were then beaten.
3. <i>Wuh mára játa thá</i> , he was then beaten.	3. <i>We máre játe the</i> , they were then beaten.
Fem. <i>mári játi thí</i> .	<i>Mári játi thín</i> .

*Perfect.*

Was beaten.

Singular.	Plural.
1. <i>Main mára gayá</i> , I was beaten.	1. <i>Ham máre gae</i> , we were beaten.
2. <i>Tú mára gayá</i> , thou wast beaten.	2. <i>Tum máre gae</i> , you were beaten.
3. <i>Wuh mára gayá</i> , he was beaten.	3. <i>We máre gae</i> , they were beaten.
Fem. <i>mári gai</i> .	<i>Mári gain</i> .

*Perfect Definite.*

Have been beaten.

Singular.	Plural.
1. <i>Main mára gayá hún</i> , I have been beaten.	1. <i>Ham máre gae hain</i> , we have been beaten.
2. <i>Tú mára gayá hai</i> , thou hast been beaten.	2. <i>Tum máre gae ho</i> , you have been beaten.
3. <i>Wuh mára gayá hai</i> , he has been beaten.	3. <i>Wuh máre gae hain</i> , they have been beaten.

Fem. *mári gai* in both numbers.

*Pluperfect.*

Had been beaten.

## Singular.

1. *Main mārā gayā thā*, I had been beaten.
2. *Tū mārā gayā thā*, thou hadst been beaten.
3. *Wuh mārā gayā thā*, he had been beaten.

Fem. *mārī gāī thī*.

## Plural.

1. *Ham māre gae the*, we had been beaten.
2. *Tum māre gae the*, you had been beaten.
3. *We māre gae the*, they had been beaten.

*Mārī gāī thī.**Future.*

Shall or will be beaten.

## Singular.

1. *Main mārā jāūngā*, I shall or will be beaten.
2. *Tū mārā jāwegā*, thou shalt or wilt be beaten.
3. *Wuh mārā jāwegā*, he shall or will be beaten.

Fem. *mārī jāūngī*, &c.

## Plural.

1. *Ham māre jāwenge*, we shall or will be beaten.
2. *Tum māre jāoge*, you shall or will be beaten.
3. *We māre jāwenge*, they shall or will be beaten.

## IMPERATIVE MOOD.

*Common.*

## Singular.

1. *Main mārā jāūn*, let me be beaten.
2. *Tū mārā jā*, be thou beaten.
3. *Wuh mārā jāwe*, let him be beaten.

## Plural.

1. *Ham māre jāwen*, let us be beaten.
2. *Tum māre jāo*, be ye beaten.
3. *We māre jāwen*, let them be beaten.

*Respectful.**Māre jāiye*, he or one should be beaten.*Māre jāiyo*, he, you, or they should be beaten.



POTENTIAL MOOD.

May, might, should or would be beaten.

Singular.

1. *Main mára jáún*, I may be beaten.
2. *Tú mára jáwe*, thou mayest be beaten.
3. *Wuh mára jáwe*, he may be beaten.

Plural.

1. *Ham máre jáwen*, we may be beaten.
2. *Tum máre jáo*, you may be beaten.
3. *We máre jáwen*, they may be beaten.

Fem. *máí*, &c.

SUBJUNCTIVE MOOD.

May be beaten, or had been beaten.

Singular.

1. *Agar main mára játá*, if I be beaten.
2. *Agar tú mára játá*, if thou be beaten.
3. *Agar wuh mára játá*, if he be beaten.

Fem. *máí játí*.

Plural.

1. *Agar ham máre játe*, if we be beaten.
2. *Agar tum máre játe*, if you be beaten.
3. *Agar we máre játe*, if they be beaten.

*Máí játí*.

INFINITIVE MOOD.

Uninflected.

*Mára jáná*, to be beaten.

Inflected.

*Máre jáne*, to be beaten.

PARTICIPLES.

Present.

Singular or Uninflected.

*Mára játá* or *mára játá húá*,  
being beaten.

Inflected or Plural.

*Máre játe* or *máre játe húe*,  
being beaten.

Perfect.

*Mára gayá* or *mára gayá húá*,  
been beaten.

*Máre gae* or *máre gae húe*,  
been beaten.

Past Indefinite.

*Mára já*, *mára jáke*, *mára jákar*,  
having been beaten.

*Máre já*, *máre jáke*, *máre jákar*,  
having been beaten.

Intransitives, when used in the passive voice, are conjugated in the same manner as *márá jáná*, to be beaten. When, *jána*, to go, is applied to the root of the verb, and not to the past participle, it has an active signification; as, *wuh ham ko már játa hai*, he is beating us.

## OF THE MOODS, TENSES, AND CONSTRUCTION OF VERBS.

The moods and tenses of all regular verbs are formed in the same manner as those of *márná*, to beat. There are very few verbs irregular, and those only in the perfect tense and its formatives: *jána*, to go, makes perfect *gayá*; *karná*, to do, makes *kiyá*; *marná*, to die, makes *múá*; and *honá*, to be, makes *húá*; which being excepted, all verbs may be considered as perfectly regular.

The indicative mood, as in English, simply declares a thing, or asks a question; as, *tú mártá hai*, thou art beating, or art thou beating? The tone of the voice determines whether it is interrogative or not.

The present tense of the indicative mood is employed to express the act in a general sense, without special regard to any particular time; as, *sunná bihtar hai kahne se*, to hear is (at any time) better than to speak.

The present definite is generally used to express the precise point of time when the action takes place, though it is sometimes used to signify that it will take place *quickly*; as, *wuh ghar játa hai*, he is (now) going home; *main jald kháná látá hún*, I am bringing (shall bring) the dinner quickly.

In vivid descriptions, when the narrator represents a past occurrence, in the same manner as he or the person of whom he speaks, originally saw it, and as if it were still present to the view, the present definite is used; as, *Jab us darakhht ke pás pahunchá, dekhá, ki har ek dáll meñ us kí, saikron sir ádmiyon ke hufakte haiñ; aur us ke niche ek táláb niháyat khush gitañ*

*mulabbab hai; aur usí ká pání jangal kí taraf chaldá játá hai.*  
When he arrived at the tree, he saw that on every branch of it *are hanging* a hundred heads of men; and under it *is a* pond full of very sweet water, and the stream of it *is flowing* towards the desert.

In these instances the past tense may be used, but it is less animated and impressive; as, *Wuh us darakhí ke nazdík gayá, to kyá dekhtá hai? kí us ke tale ek sil sang-marmar kí dhartí hai,* He went near the tree and what does he see but a marble slab *was placed* at the bottom of it.

*Apní ánkhen kholkar jo dekhá to ek gharíyál mánind pahár ke, nazar pará,* Having opened his eyes he then saw that a crocodile like a mountain *came* in sight.

The imperfect tense represents the action as taking place at a particular time past; as, *sab us ke farmán bardár the,* all were (then) obedient to him.

To prevent mistakes in the use of *thá*, was, and *húá*, was, which are translated by the same word into English, and which in many cases appear to be synonymous in their application, it is necessary to pay particular attention to the following rule; *thá* is used in reference to simple existence at a distant time or particular place; while *húá* is applied to time or circumstances less remote in the sense of *become*; as, *us mulk men ek bádsháh thá,* there was a king in that country; *wuh hairán húá,* he was (became) confounded.

The perfect is like the past tense in English when applied indefinitely; as, *tum ne likhá,* you wrote, which though indefinite as to time, conveys the idea of a complete or perfect action.

The perfect, in addition to its common acceptation, is sometimes used with a present, and sometimes with a future meaning; as, *jo wuh milí, to hamárá ján rahí; nahín, to gai,* if she is found, then my life remains; if not, then it is gone. *Jo boyá so kátá,* what he sows that he reaps. *Pání láo,* bring the water. *Láyá, khudáwánd,* I have brought it, sir, (meaning I will bring it immediately.)

It is sometimes applied in an idiomatical manner ; as, *húa to húa*, if it be so, why be it so.

Monosyllables ending in *á* or *o* take *y* before the *á* of the perfect, but drop it before any other vowel ; as, *láná*, to bring ; perfect singular *láyá* ; fem. *láí*. *Boná*, to sow ; perf. sing. *boyá* ; plu. *boe* ; fem. *boí*.

Dissyllables having a consonant before *ná*, and a penultimate short vowel followed by *a*, drop the *a* when the *á* of the perfect or any other vowel follows ; as, *lipaṭná*, to cling to ; perf. *lipṭá*. *Samajhná*, to understand ; perf. *samjhá* ; fut. *samjhe-gá*.

The perfect definite answers to the perfect tense in English ; but is sometimes used with adverbs of time in a manner that it cannot be in English ; as, *main ne kháyá hai*, I have eaten ; *main kal wahán gayá hún*, I have gone there yesterday, for I went there yesterday.

The pluperfect tense corresponds with the pluperfect in English, and represents a thing not only as past, but as prior to some other event ; as, *us ke pahunchne ke áge main ne khat likhá thá*, I had written my letter before he arrived.

The future tense may be used definitely or indefinitely with respect to time, and it admits of no distinction for shall and will ; as, *wuh áwegá*, he will come ; *ham kal jáwenge*, we shall go to-morrow.

In respectful language the future is often employed instead of the imperative mood ; it is also occasionally employed for the potential mood ; as, *sáhib, indáyat karke mujhe ek kitáb denge*, have the kindness, Sir, to give me a book ; *Main samajhtá hún ki jo kuchh we kahte hain hasad se hogá*, I am thinking that what they say may be from envy.

The second future, or future *completive*, is formed by connecting the word *chukná*, to finish, with the root of the verb ; as, *main khá chukúngá*, I shall have eaten ; *wuh khá chukeyá*, he will have eaten, &c.

When a future act is designed to be expressed *doubtfully*, the present participle of the verb is used with the future tense

or potential mood of the verb *to be*; as, *main mártá húngá* or *hún*, perhaps I may beat.

A more distant future of the same nature is expressed by the perfect participle with the verb *to be*; as, *main mára gayá húngá* or *hún*, perhaps I shall have been beaten.

The future *definite*, or, as it is called by Grammarians, the Paulo-post-futurum, is expressed by *cháhná*, to desire, with the past participle of the verb; as, *wuh mará cháhtá hai*, he is about to die, is dying, or will soon die. There are also other ways of expressing the same idea; as, *wuh marne par hai*, or *wuh marne wálá hai*.

Roots ending in *á* or *o* take or omit *e* and *we* in the future; as, *jána*, to go; fut. *jágá*, *jáegá*, *jáwegá*. *Honá*, to be; fut. *hogá*, *hoegá*, *howegá*. The *e* of the roots *dená* and *lená*, is dropped before *ú*; as, *dúngá*, I will give; *lúngá*, I will take.

The imperative mood is confined in its application chiefly to the second persons singular and plural. The honorific form addresses itself as to a third person by way of respect; as, *chup rah*, be silent; *idhar áo*, come hither; *ham ko muáf kijiye*, pardon me, or may he pardon me.

The adverb *mat* is applicable to the imperative mood alone, *na* is applied to it in common with the other moods, *nahín* is never used with it; as, *mat bhúliyo* or *bhúliyo mat*, don't forget; *aisá na kar*, don't do so.

The imperative mood is sometimes used idiomatically, as in the following expressions: *ho to ho*, perhaps it is, or it must be; *áo to áo*, come if you mean to come; *na khá to mat khá*, don't eat if you don't like.

The potential mood implies possibility, or obligation; as, *áj jo kuchh ho sake wuhí karo*, whatever it is possible to do to-day, that do; *hamen ummed hai ki yih kám sarañám howe*, our hope is that this business may be brought to a conclusion; *jo bádsháh elchí kisi jagah bheje, cháhiye ki wuh apní qaum men sab se dáná aur zabánáwar ho*, if a king sends an ambassador to any place, it is desirable that he should be the wisest and the most eloquent man of his race.

The conjunctions *ki* and *táki*, that; *agar* and *jo*, if; *agarchi*, although; *jab tak*, until; and *mabáddá*, lest, generally require the potential mood after them; as, *agar main cháhún ki jab tak main áún wuh fahre, to tujhe kyá?* If I desire that he should stay till I come, what is it to thee?

When the power of doing a thing is designed to be expressed, the verb *sakná*, to be able, is used in all its parts, with the root or infinitive mood of the principal verb; as, *wuh já nahín saktá hai*, or *wuh jáne nahín saktá hai*, he cannot go.

Obligation or necessity is commonly expressed by *iye* instead of the regular *e* of the potential mood; as, *tum ko wahán jáná cháhiye*, you must go there; *is ráz mákhfi ko kisí dání se kahíye*, one (or we) must tell this profound secret to some wise man.

The verb *honá*, to be, and other intransitive verbs, are also employed to express the same idea; as, *tum ko jáná hai?* must you go? *tum ko jáná hogá*, you must go; *tum ko likhne hogá*, you must write; *tum se likhá jáegá?* must you write?

The subjunctive mood, as in English, represents a thing under a condition or supposition; it is in form the same as the present tense of the indicative mood, but is distinguished from it in being generally preceded by *agar* or *jo*, if, and followed by *to*, then; as, *agar wuh átá, to kuchh nuqsán na hotá*, if he had come, then there would have been no loss; *jo main kahtá to merí bát na suntá*, if I had spoken he would not have regarded, or if I should speak he would not regard.

The conjunction is frequently omitted in the former or latter part of the sentence, and sometimes in both; as, *agar main játá to use khúbb mártá*, or *main játá to use khúbb mártá*, had I gone I would have beaten him soundly; *main hotá ghorá chhuñne na pátá*, had I been present the horse would not have escaped.

To express the subjunctive mood in a more remote manner, the past participle of the principal verb is used with the subjunctive form of the verb *to be*; as, *agar main ne pinjrá kholá hotá, wuh ur na játá?* if I had opened the cage, would it not have flown? The other forms of the subjunctive are

the same as the indicative; as in these examples: *jo main púchhtá thá, wuh jawáb detá thá*, had I asked, he would have answered; *agar main púchhúngá to wuh jawáb degá*, if I ask, he will answer.

The infinitive mood is employed to express a thing in an unlimited manner, without any particular reference to number, person, or time; as, *main bolne nahín saktá*, I cannot say; *we shor karne lage*, they began to make a noise.

When the infinitive is applied as a nominative case, *ná* is used; when it is governed by another word, *ne*; and often when it governs a feminine noun, *ní*; as, *sunná nahín misl dekhne kí*, hearing is not like seeing; *ham ko jáne do*, permit us to go; *nashtar par unglí rakhní mushkil hai*, it is hard to put one's finger on a lancet.

The infinitive is often used elliptically for the imperative; as, *hargiz qasm na khána*, swear not at all; *wahán mat jáná*, don't go there, or you must not go there. In these cases *hogá* is understood.

The infinitive is also frequently employed as a verbal noun; and with *ká*, *ko*, &c. added as a gerund; thus, *us ká jáná munásib hai*, his departure is proper; *intiqám lene ká yíhí waqt hai*, this is the time for taking revenge; *wuh ghar dekhne ko áyá*, or *wuh ghar dekhne ke wáste áyá*, he has come to see the house.

The present and perfect participles, when they allude to time, agree in gender with the noun which they qualify; but when they are employed to describe the state of the agent or object of the verb, they are used only in the inflected form; as, *chirágh jaltá rahá*, the lamp remained burning; *wuh játtí rahí*, she remained or continued going; *we rang barang kí posháken pahine húc náchtí thín*, they having put on various coloured garments, were dancing; *main ne ghore par sawár hote us ko dekhá*, I saw him mounted on a horse.

The present participle is doubled, to express the continuation or frequency of the act; as, *hamará kám hote hote na húa*, our work being and being was not, i. e. continuing to be done was not completed.

The present and perfect participles connected with other words are often applied adverbially; as, *subah hote*, when it was morning; *shám hote*, when it was evening; *mere rahle*, while I remain; *jin ke dekhe*, at the sight of whom; *biná samjhe*, without understanding; *dete waqt*, at the time of giving.

The past indefinite participle, by connecting the similar members of a sentence, saves the use of verbs and conjunctions; it commonly agrees with the agents, sometimes with the object of the verb; as, *áj wahán jákar hamári kitáb lekar phir áo*, going there to-day, and bringing my book, return; *is kám men jaldí karke mujhe yih pashemání húi hai*, this disgrace has come upon me (through) making haste in this business.

We shall close these observations with a few general rules on the concord and government of verbs.

A verb must agree with its nominative case in gender, number and person; as, *wuh kahtá hai*, he is speaking; *yih ákhabar pahunchí hai*, this news has arrived; *we gae hain*, they have gone.

When several nouns of different genders occur in a sentence, the verb takes the masculine plural in preference to the feminine; as, *us ke má, báp, bhái, tinoñ us kí shádí kí fikr men the*, his father, mother, and brother were all three meditating the accomplishment of his marriage; *us ke háthí, únť, gárf láde játe hain*, his elephant, camel, and carriage are loaded.

Two nouns in the singular number, coupled by a copulative conjunction, take a verb in the singular number agreeing with the one to which it stands nearest; as, *abhi bail aur ghorá pahunchá hai*, the bullock and horse have just now arrived; *ákhirkár fareb ká zillat o ruswái hai*, the end of deceit is ruin and infamy.

A number of inanimate things, taken collectively, may have a singular verb, whilst one rational being spoken of with respect may have a plural; as, *us ne sau rúpaiya diya*, by him a hundred



rupees were given; *úp kahán tashrif lejáté haiñ*, where are you going? *bádsháh yih denge*, the king will give this; *munásib nahín ki jahán panáh ájizt karen*, it is not proper that your majesty should submit.

Sometimes a verb singular agrees with an infinitive mood or member of a sentence as its nominative case; as in this example: *dunyá ke wáste bahut mihnát karná, filwáqí ziyáda daurná hai náchtiz par*, to do much for this world is in fact much-ado about nothing.

Sometimes a verb plural is used without a nominative case, some such word as *they* or *men* being understood; as in the following example: *'ek takwár se saikron ko márté haiñ*, men kill hundreds with one sword.

When two different persons occur in a sentence, the verb agrees with the first person in preference to the second, and with the second in preference to the third; as *ham tum jáwenge*, we and you will go; *tum we jáoge*, you and they will go.

In quoting any phrase, or relating any circumstance, the pronouns are not changed, as in English, but are given as they were stated or spoken at the time; as, *us ne kahá, ki main na jáúngá*, he said, 'I will not go.' In English it would be, he said he would not go.

In negative sentences the nominative case commonly agrees with the verb understood; as, *zulm terí shán ke láiq nahín*, cruelty (is) not becoming your dignity.

The verb *to be*, and verbs of naming or calling, may have two nominative cases before them; as, *wuh sardár hai*, he is the chief; *wuh Sikandar kahlátá hai*, he is called Alexander.

Active or transitive verbs govern the objective case; as, *us ko mere pás láo*, bring him to me; *main us ko tarbiyat karúngá*, I will educate him. The preposition *taín* with the genitive is often used in conversation after active verbs instead of the objective case; as, *us ke munh ke taín dekho*, see his face. The genitive too, without the preposition, is often used instead of the objective before a compound verb; as, *is bát kí yád rakho*, remember this word.

Causal verbs, verbs of clothing, giving, &c. may be considered as governing two accusative cases, or the accusative and the dative, both being alike; as, *larke ko kháná khilákar ghar jáo*, having given the child food, go home; *use yih kaprá pahínáo*, put on him these clothes; *us ko ek rupaiya do*, give him a rupee.

Some neuter verbs, as *áná*, to come; *banná*, to become; *bháná*, to fit, to suit; *parná*, to fall; *pahunchná*, to arrive; *phabná*, to become; *cháhná*, to be desirable; *rahná*, to remain; *sájhna*, to appear; *lagná*, to unite; *milná*, to meet; and *honá*, to be, govern the dative case, and are frequently used impersonally; as, *mujhe rahm átá hai*, I feel compassion; *mujhe is bát men shubha hai*, I have some doubt in this matter; *ham ko cháhiye ki wahán jáo*, it is desirable that we should go there.

Verbs meaning to *sell* or implying *gain* have *háth* (hand) connected with them; as, *tum ne kis ke háth bechá hai?* to whom have you sold it? *Wuh kám bahut méhnat se háth áyá*, that point was gained with great difficulty; *us ká ek phúl tuhfa háth áyá*, he gained a flower as his prize.

Verbs which in English require *with*, *from*, or *by*, after them, govern the ablative case, and those which require *in*, *within*, *into*, the locative case; as, *bíhtar yih hai, ki us kí dosti ke wásile se dushmanon ke háth se chhúfún*, this is better, that by means of his friendship I should escape from the hand of the enemies; *wuh apne ghar men jákar dil men sochne lagá*, going into his house he began to think within himself.

Verbs of fear and caution require the ablative case; as, *sháyad wuh tum se darta hai*, perhaps he is afraid of you.

## CHAPTER VI.

*Of Indeclinable Words.*

## (1) ADVERBS—Zarf.

The following are some of the principal adverbs, arranged according to the subjects of time, place, &c.

*Of Time.*

*Ab*, now.

*Ab tab*, presently.

*Ab talak*, till now.

*Aj*, to-day.

*Akhir*, at last.

*Al hál*, at this time, presently.

*Bár bár, bárhá*, often.

*Báre*, once.

*Bilfal*, immediately.

*Ek bár, ek dafá*, once, one time.

*Fardá*, to-morrow.

*Filfaur, filhál*, immediately.

*Hargiz*, ever.

*Haméshe, hamwára, dam ba-*  
*dam*, always.

*Jab, jiswaqt*, when, since.

*Jab tak*, whilst.

*Jab ká tab*, at the time when.

*Jab kabhi*, whenever.

*Jab na tab*, perpetually.

*Jaldí, turt*, quickly, soon.

*Jonhín*, exactly when.

*Jyún jyún*, at what time.

*Kab*, when?

*Kab tak*, how long?

*Kab se*, since when?

*Kabhi kabhi, kabhú*, sometime,  
ever.

*Kabhi na kabhi, gáh gáhe*, some  
time or other.

*Kabhi nahín*, never.

*Kal*, to-morrow, yesterday.

*Parson*, two days ago.

*Phir*, again.

*Roz roz*, daily. [morning.

*Sawere, tarke*, early in the

*Shabá shab*, by night.

*Tá*, to, until.

*Tab*, to, then.

*Tab talak*, till then, so long.

*Tarson*, three days ago.

*Tab talak*, up to, until.

*Tyún tyún*, at that time.

*Wahín*, exactly then.

*Waqt ba waqt*, from time to  
time.

*Waqt be waqt*, constantly.

*Waqt ná waqt*, occasionally.

*Of Place.*

*Alákhida*, apart, separately.  
*Aqab*, at the heel, behind.  
*Aur kahín*, somewhere else.  
*Bhítar*, *darún*, within.  
*Darkínár*, aside.  
*Harkahín*, *hargáh*, everywhere.  
*Idhar*, hither.  
*Jahán*, where?  
*Jahán jahán*, wherever.  
*Jahán tahán*, here and there.  
*Jahán kahín*, wherever.  
*Jidhar*, whither?  
*Jidhar tidhar*, hither and thither.  
*Kahán*, where?  
*Kahán se*, whence?  
*Kahín*, somewhere.

*Kahín nahín*, nowhere.  
*Kahín na kahín*, somewhere or other.  
*Kidhar*, whither?  
*Kidhar se*, whence?  
*Qabl*, before.  
*Sámhne*, *rúbarú*, before.  
*Tahán*, there.  
*Tidhar*, thither.  
*Udhar*, thither.  
*Wahán*, there.  
*Wahín*, exactly there.  
*Yahán*, here.  
*Yahín*, exactly here.  
*Yahán tak*, to this time or pitch.  
*Zer*, below, under.

*Of Quality.*

*Achának*, *nágáh*, suddenly.  
*Aslan*, by no means.  
*Aghlab*, most likely.  
*Aqlan*, prudently.  
*Aksar*, for the most part.  
*Albatta*, truly, indeed.  
*Algharz*, *algissa*, in short.  
*Alag alag*, *juda juda*, separately.  
*Ahiste*, gently, slowly.  
*Aisá*, *waisá*, thus, so.  
*Bas*, enough.  
*Bale*, yes, right.  
*Bahut*, much.

*Chigúna*, *kaif*, how?  
*Chunánchi*, so that, like as.  
*Faqat*, only, simply.  
*Filjumla*, upon the whole.  
*Ghálíban*, chiefly, most likely.  
*Ghair*, *ba ghair*, besides, except.  
*Hasb*, agreeable to. [really.  
*Hagn*, *haqíqatan*, *filhaqíqat*,  
*Haq ná haq*, right or wrong.  
*Juz*, *qláwa*, besides.  
*Jaisá*, *taisá*, as, so.  
*Jaisá taisá*, as well as.

<i>Jaise ká taisá</i> , exactly the same.	<i>Nipaṭ</i> , very, only.
<i>Jyún, jon, jyúnkar</i> , as.	<i>Niháyat</i> , exceedingly.
<i>Jyún tyún, jon ton</i> , somehow or other.	<i>Qaríb</i> , nearly, almost.
<i>Kásh</i> , would that.	<i>Sach</i> , truly.
<i>Khusúsan</i> , particularly.	<i>Samet</i> , together with.
<i>Khwáh na khwáh</i> , willing or not.	<i>Sháyad</i> , perhaps.
<i>Kyún</i> , why?	<i>Sirf</i> , only.
<i>Kyún na ho</i> , why not?	<i>Tale úpar</i> , upside down.
<i>Kyúnkar</i> , how?	<i>Tyún, ton, tyúnkár</i> , so.
<i>Lábud</i> , necessarily.	<i>Waghaira</i> , et cetera.
<i>Lájarm</i> , undoubtedly.	<i>Wún</i> , in that manner.
<i>Másiwá, máwará</i> , besides, moreover.	<i>Yáne</i> , viz., namely.
<i>Mislan</i> , for example.	<i>Yún or yon, yonkar</i> , in this manner.
<i>Muṭ</i> , gratuitously.	<i>Yún na yún</i> , in one way or other.
	<i>Ziyáda</i> , more.

*Of Negation and Affirmation.*

<i>Hán, hún</i> , yes.	<i>Mabáddá</i> , lest, God forbid.
<i>Ho to ho</i> , it may be.	<i>Mat</i> , do not.
<i>Ho na ho</i> , it must be.	<i>Mutlaqaṇ</i> , not at all, entirely.
<i>Hí, í</i> , emphatic expletives.	<i>Na, nahín</i> , no, not.

(2) PREPOSITIONS.

Prepositions are of two kinds: those which govern the masculine, and those which govern the feminine possessive case.

These prepositions govern the masculine possessive case:

<i>Áge</i> , before.	<i>Badal</i> , instead of.
<i>Andar</i> , within.	<i>Bidún</i> , without, except.
<i>Báis</i> , by reason of.	<i>Barábar</i> , equal to, opposite to.

*Baráe*, for.

*Bád*, after.

*Baghair*, without, except.

*Bích*, in or among.

*Darmiyán*, between, among.

*Gird*, round, around.

*Háth*, in the power of.

*Íwaz*, instead, for.

*Kane*, near, with.

*Khárij*, without, outside.

*Liye*, for, on account of.

*Máre*, through (in a bad sense.)

*Mutábiq*, conformable to.

*Muwáfiq*, according to.

*Mújib*, by means of.

*Nazdík*, near.

*Niche*, under, beneath.

*Pár*, over.

*Pás*, by, near.

*Píchhe*, behind.

*Qabl*, before.

*Qaríb*, near.

*Sáth*, with.

*Sámhne*, before.

*Sabab*, by reason.

*Siwá*, except.

*Tale*, under, beneath.

*Táñ*, to.

*Úpar*, above.

*Wáste*, for, on account of.

The preposition *nazdík*, near, appears sometimes to be used in such a manner as to render it little more than an expletive to a foreigner ; as, *mere nazdík saláh yih hai*, near me the advice is this, or this is my advice.

The following prepositions govern the feminine possessive case :

*Bábat*, respecting, concerning.

*Badaulat*, by means of.

*Jihat*, on account of, on the side of.

*Khátir*, for the sake of.

*Márifat*, by or through.

*Nisbat*, relative to.

*Tarah*, after the manner of.

*Taraf*, towards.

Besides the above prepositions, the following Arabic and Persian prefixes are occasionally employed :

*Alá*, upon.

*An*, from.

*Az*, from.

*B*, *Bá*, *ba*, with, into.

*Bar*, on, in.

*Baráe*, for.

*Be*, without.

*Bin*, *biná*, *bilá*, without.

*Dar*, in.

*Fí*, in.

*Illá*, except.

*Ind*, near.

*K*, according to.  
*L*, to, for.

*Ma*, with.  
*Min*, from.

(3) CONJUNCTIONS—*Harf*.

The conjunctions are divided by the Natives into various classes, but they are here enumerated in alphabetic order, without regard to such distinctions.

*Agar*, if.  
*Agarchi*, although.  
*Ammá*, but, moreover.  
*Aur*, *wa*, and, also.  
*Az baski*, since, for as much as.  
*Balki*, but, rather.  
*Bhí*, also, indeed.  
*Goki*, although.  
*Goyá*, as if.  
*Hálánki*, whereas, notwithstanding.  
*Har-chand*, although, whenever.  
*Ham*, also, likewise.  
*Hanoz*, yet.  
*Jabtak*, until, while.

*Jo*, if, when.  
*Khváh*, either, or.  
*Ki*, that, because, than, or.  
*Kyúnki*, or *kyonki*, because.  
*Lekin*, but.  
*Magar*, except, unless.  
*Nahín to*, otherwise.  
*Níz*, also, likewise.  
*Par*, but, yet.  
*Pas*, then, before.  
*Táki*, that, in order that.  
*To*, then.  
*War*, for *wa agar*, and if.  
*Warna*, and if not, unless.  
*Yá*, or, either.

The conjunction *ki* or *kih*, in addition to its being employed in all the senses above stated, is also sometimes used as a relative pronoun; as, *jo aziyat, ki ham ko pahunche hai, khátir men na láwen*, let us not mind the trouble which has come upon us; *dáná wuh hai, ki kám se pahle anjámkár ko sochhe*, he is a wise man, who before the commencement thinks of the end of his work.

## (4) INTERJECTIONS.

The following are a few of the principal interjections :

*Afsos, haiḡ, alas ! O sad !*

*Ai, are, yá, O ! oh !*

*Bápre, astonishing !*

*Chakhe chal chakhe, begone !*

*Chhí, chhí, fy, fy !*

*Haḡ, fy, begone !*

*Khabardár, have a care !*

*Kyá khúb, kyá bát hai, wáh*

*wáh, bravo !*

*Lo, lo ! look !*

*Marhabá, hail !*

*Shábásh, áfrín, well done !*

*Wá, wáe, wáwailá, wo !*

*We, hác, hác hác, alas !*



## CHAPTER VII.

*Of Derivative and Compound Words.*

## (1) OF NOUNS.

Derivative and compound nouns are principally those of agency, instrumentality, and locality; verbals, abstracts, and diminutives.

*Nouns of Agency.*

These are formed by adding *wálá*, or *hárá* to the infinitive mood of verbs, or to nouns; as, *lakarhárá*, a wood-cutter; *khánewálá*, an eater; *sunnewálá*, a hearer.

They are also formed by adding to nouns the following terminations: as,

<i>Bán</i> to <i>dar</i> , a door;	<i>darbán</i> , a door-keeper.
<i>Báz</i> to <i>murgh</i> , a cock;	<i>murghbáz</i> , a cock-fighter.
<i>Bar</i> to <i>ráh</i> , a road;	<i>ráhbār</i> , a guide.
<i>Bardár</i> to <i>nishán</i> , a flag;	<i>nishánbardár</i> , a standard-bearer.
<i>Band</i> to <i>nál</i> , a horse-shoe;	<i>nálband</i> , a farrier.
<i>Chí</i> to <i>tambúr</i> , a drum;	<i>tambúrchí</i> , a drummer.
<i>Dár</i> to <i>zamín</i> , land;	<i>zamíndár</i> , a land-holder.
<i>Gar</i> to <i>saudá</i> , trade;	<i>saudágar</i> , a merchant.
<i>Gár</i> to <i>gunáh</i> , sin;	<i>gunáhgár</i> , a sinner.
<i>Go</i> to <i>darogh</i> , a lie;	<i>daroghgo</i> , a liar.
<i>I'</i> to <i>dhob</i> , a washing;	<i>dhobí</i> , a washerman.
<i>Kár</i> to <i>bad</i> , evil;	<i>badkár</i> , an evil-doer.
<i>R</i> to <i>soná</i> , gold;	<i>sonár</i> , a goldsmith.
<i>Wán</i> to <i>gárfí</i> , a cart;	<i>gárfwán</i> , a carter.
<i>Wár</i> to <i>ghát</i> , a wharf;	<i>ghátwár</i> , a wharfinger.

*Instrumental Nouns.*

These signify the thing by which the action may be performed, and are derived from verbal roots by affixing

<i>An</i> , as <i>bel</i> , to roll ;	<i>belan</i> , a rolling pin.
<i>Ná</i> , as <i>ram</i> , to play or sport ;	<i>ramná</i> , a park.
<i>Ní</i> , as <i>katar</i> , to clip ;	<i>katarní</i> , a pair of scissors.
<i>U</i> , as <i>jhár</i> , to sweep ;	<i>jháru</i> , a broom.

They are also formed from nouns by affixing

<i>Ána</i> , as <i>dast</i> , the hand ;	<i>dastána</i> , a globe.
<i>Ak</i> , as <i>chashm</i> , the eye ;	<i>chashmak</i> , spectacles.
<i>Ah</i> , as <i>dast</i> , the hand ;	<i>dastah</i> , a handle.
<i>Yál</i> , as <i>gharí</i> , an hour ;	<i>ghariyál</i> , an hour bell.

#### Nouns of Locality.

These are formed by uniting two nouns together ; as,

<i>Ábád</i> , a city,	<i>Haider</i> , Hyder,	<i>Haiderábád</i> , the city of Hyder.
<i>Bárf</i> , <i>wárf</i> , a garden,	<i>phul</i> , a flower,	<i>phulwárf</i> , a flower garden.
<i>Gáh</i> , a place,	<i>árám</i> , rest,	<i>árámgháh</i> , a resting-place.
<i>Khána</i> , a place,	<i>báwarchí</i> , a cook,	<i>báwarchí-khána</i> , a cook-room.
<i>Púr</i> , a city,	<i>Ghází</i> , Ghází,	<i>Gházípúr</i> , Gházípúr.
<i>Sál</i> , or <i>sálá</i> , a place,	<i>ghorá</i> , a horse,	<i>ghorásál</i> , a stable.
<i>Shan</i> , a place,	<i>gul</i> , a rose,	<i>gulshan</i> , a rose-bower.
<i>Stán</i> , a place,	<i>qabr</i> , a grave,	<i>qabristán</i> , a burying-ground.
<i>Zár</i> , multitude,	<i>lála</i> , a tulip,	<i>lálazár</i> , a tulip-bed.

#### Abstracts.

Abstract nouns are formed chiefly from adjectives by affixing some termination to them ; as,

<i>Á</i> to <i>garm</i> , warm ;	<i>garmá</i> , warm-weather.
<i>Gírf</i> , to <i>sakht</i> , hard ;	<i>sakhtgírf</i> , extortion.
<i>Gí</i> to <i>táza</i> , fresh ;	<i>tázagí</i> , freshness.
<i>Hat</i> to <i>karwá</i> , bitter ;	<i>karwáhat</i> , bitterness.
<i>I</i> to <i>burá</i> , bad ;	<i>burái</i> , badness.

<i>N</i> to <i>úrchá</i> , high ;	<i>úrchán</i> , height.
<i>Pá, pan</i> , or <i>panáto larhá</i> , a child ;	<i>larhápan</i> , childhood.
<i>S</i> to <i>míthá</i> , sweet ;	<i>míthás</i> , sweetness.
<i>Tú</i> or <i>tí</i> to <i>kam</i> , little ;	<i>kamtí</i> , deficiency.

To nouns *t* is frequently added to form abstracts ; as, *ádmí*, a man, *ádmíyat*, humanity ; *hukm*, a command, *hukúmat*, dominion.

Some abstracts are formed by a repetition of the word, with a slight alteration in the last ; as, *jhúth múth*, falsehood.

### Verbals.

Verbals are either the same as the verbal root ; as, *bol*, speech ; *cháh*, desire, &c. ; or they are formed from it by adding other terminations ; as,

<i>Á</i> to <i>kah</i> , speak ;	<i>kahá</i> , a saying.
<i>Ái</i> to <i>bo</i> , sow ;	<i>boái</i> , a sowing.
<i>Ái</i> to <i>khil</i> , feed ;	<i>khilái</i> , a feeding.
<i>An</i> to <i>lag</i> , apply ;	<i>lagán</i> , an applying.
<i>An</i> to <i>jal</i> , burn ;	<i>jalan</i> , a burning.
<i>Áp</i> to <i>mil</i> , mix ;	<i>miláp</i> , a mixing or union.
<i>Ás</i> to <i>pí</i> , drink ;	<i>píás</i> , desire to drink, thirst.
<i>Hať</i> to <i>bulá</i> , call ;	<i>buláhať</i> , a calling.
<i>Ish</i> to <i>dán</i> , know ;	<i>dánish</i> , knowledge.
<i>Wá</i> to <i>bhulá</i> , deceive ;	<i>bhuláwá</i> , a deception.
<i>Wať</i> to <i>sajá</i> , prepare ;	<i>sajáwať</i> , preparation.

The infinitives of the verbs are commonly employed as verbal nouns ; as, *karná*, a doing, *bolná*, a saying. Some are formed by doubling the perfect tense of the verb, and altering the last syllable ; as, *kahákahí*, altercation ; *márámárf*, scuffle, &c.

### Diminutives.

These are formed from other nouns, by adding to them various terminations ; as,

<i>Á</i> or <i>yá</i> to <i>beťí</i> , a daughter ;	<i>beťiyá</i> , a little daughter.
<i>Ak</i> to <i>top</i> , a cannon ;	<i>topak</i> , a musket.

<i>Chí</i> or <i>chah</i> to <i>deg</i> , a cauldron ;	<i>degchí</i> , a kettle.
<i>I'chah</i> to <i>bágh</i> , a garden ;	<i>baghí'chah</i> , a kitchen garden.
<i>I'lá</i> or <i>il</i> to <i>mór</i> , a peacock ;	<i>morílá</i> , a pea-chicken.
<i>Ofá</i> or <i>ifá</i> to <i>harn</i> , a deer ;	<i>harnofá</i> , a fawn.
<i>Rí</i> to <i>palang</i> , a bedstead ;	<i>palangrí</i> , a small bedstead.
<i>Wá</i> to <i>mard</i> , a man ;	<i>mardwá</i> , a poor wretch.

## (2) OF ADJECTIVES.

Derivative Adjectives are of two kinds, negative and positive. The negative ones are obtained, by prefixing to different words these terminations : as,

<i>An</i> to <i>honá</i> , to be ;	<i>anhoná</i> , impossible.
<i>Bad</i> to <i>nám</i> , a name ;	<i>badnám</i> , infamous.
<i>Be</i> to <i>sabr</i> , patience ;	<i>besabr</i> , impatient.
<i>Ghair</i> to <i>házir</i> , present ;	<i>ghairházir</i> , absent.
<i>Kam</i> to <i>bakht</i> , fortune ;	<i>kambakht</i> , unfortunate.
<i>Khiláf</i> to <i>aql</i> , wisdom ;	<i>khliláf-aql</i> , foolish.
<i>Lá</i> to <i>chára</i> , help ;	<i>láchára</i> , helpless.
<i>Ná</i> to <i>khúsh</i> , pleased ;	<i>nákhúsh</i> , displeased.

*Bá* prefixed does not negative the word ; as *bá wafá*, faithful.

The positive ones are formed by affixing the following terminations ; as,

<i>Á</i> to <i>bhúkh</i> , hunger ;	<i>bhúkhá</i> , hungry.
<i>A</i> to <i>dosál</i> , two years ;	<i>dosála</i> , biennial.
<i>Ána</i> to <i>tifal</i> , a child ;	<i>tifalána</i> , childish.
<i>Áwar</i> to <i>zor</i> , strength ;	<i>zoráwar</i> , strong.
<i>Band</i> to <i>hathýár</i> , arms ;	<i>hathýárband</i> , armed.
<i>Dár</i> to <i>wafá</i> , fidelity ;	<i>wafádár</i> , faithful.
<i>El</i> or <i>elá</i> to <i>dant</i> , tooth ;	<i>dantel</i> , tusked.
<i>Gír</i> to <i>díl</i> , the heart ;	<i>dilgír</i> , grieved.
<i>Gín</i> to <i>gham</i> , sorrow ;	<i>ghamgín</i> , sorrowful.
<i>I'</i> to <i>bázár</i> , a market ;	<i>bázárí</i> , of the market.
<i>I'n</i> , <i>ína</i> or <i>yána</i> to <i>chób</i> , wood ;	<i>chobín</i> , wooden.

<i>Iyá, iyárá, or tiyá to bakherá,</i>	<i>bakheriyá, contentious.</i>
contention ;	
<i>Lá or lo to pichhá, behind ;</i>	<i>pichhlá, hindermost.</i>
<i>Mand to daulat, wealth ;</i>	<i>daulatmand, wealthy.</i>
<i>Ná to do, two ;</i>	<i>dýná, double.</i>
<i>Nák to haul, terror ;</i>	<i>haulnák, terrible.</i>
<i>Sár to koh, a mountain ;</i>	<i>kohsár, mountainous.</i>
<i>U' to didár, view ;</i>	<i>dídárú, sightly.</i>
<i>Wár to sog, grief ;</i>	<i>sogwár, grievous.</i>
<i>War to nám, name ;</i>	<i>námwar, renowned.</i>
<i>Zá to viláyat, foreign country ;</i>	<i>viláyatzá, foreign-born.</i>

*Fám* and *gún* are added to words to denote colour ; as, *za-franfám*, saffron-coloured ; *nílgún*, blue-coloured. *Koná* and *gosha* are added to numerals, to express the figure of things ; as, *chaukoná*, quadrangular ; *shashgosha*, hexagonal ; &c. *Wash* and *wár* are added to express likeness ; as, *barq wash*, like lightning ; *mardánawár*, like brave men.

In addition to the compounds included in the foregoing sections, there are various other compound nouns and adjectives, which are formed chiefly by the union of two nouns, or of a noun and adjective ; as,

<i>Dil, the heart ;</i>	<i>chor, a thief ;</i>	<i>dilchor, inattentive.</i>
<i>Khátir, the heart ;</i>	<i>jama, collection ;</i>	<i>khátirjama, collected,</i> tranquil.
<i>Khiyál, fancy ;</i>	<i>bátil, vain ;</i>	<i>khiyálbátil, whim.</i>
<i>Khúsh, pleasing ;</i>	<i>taqrír, oration ;</i>	<i>khúsh taqrir, eloquent.</i>
<i>Mál, wealth ;</i>	<i>zámin, security ;</i>	<i>málzámin, a bail.</i>
<i>Mál, wealth ;</i>	<i>mast, drunk ;</i>	<i>málmast, purse-proud.</i>
<i>Palang, a bed ;</i>	<i>posh, covering ;</i>	<i>palangposh, a counter-</i> pane.
<i>Qalam, a pen ;</i>	<i>dán, a container ;</i>	<i>qalamdán, a pen case.</i>
<i>Shutar, a camel ;</i>	<i>qatár, a row ;</i>	<i>shutarqatár, a camel</i> herd.
<i>Sukhan, a word ;</i>	<i>ras, arriving at ;</i>	<i>sukhanras, eloquent.</i>

To compound nouns a participial adjective is sometimes added, and the word formed by it may be considered as an adjective, or as a denominative noun; thus, *mál-mardam-khor*, eating the property of another man, or one who borrows and never pays.

## (3) OF VERBS.

Derivative verbs are formed from nouns, adjectives, and other verbs; as,

<i>Bahas</i> , argumentation ;	<i>bahasná</i> , to dispute.
<i>Bandhná</i> , to be bound ;	<i>bándhná</i> , to bind.
<i>Jurná</i> , to be joined ;	<i>jorná</i> , to join.
<i>Kaṭná</i> , to be cut ;	<i>káṭná</i> , to cut.
<i>Samajh</i> , understanding ;	<i>samajhná</i> , to understand.
<i>Tars</i> , mercy ;	<i>tarasná</i> , to long ; to pity.
<i>Thuk</i> , spittle ;	<i>thukná</i> , to spit.

The most useful class of derivatives are those denominated causals : they are formed by adding *á* to the verbal root ; as,

<i>Bolná</i> , to speak ;	<i>buláná</i> , to call.
<i>Chamakná</i> , to shine ;	<i>chamkáná</i> , to make to glitter.
<i>Daurná</i> , to run ;	<i>dauráná</i> , to make run.
<i>Laṭakná</i> , to hang up ;	<i>laṭkáná</i> , to make hang.
<i>Samajhná</i> , to understand ;	<i>samjhná</i> , to cause to understand.
<i>Sunná</i> , to hear ;	<i>sunná</i> , to cause to hear.

Roots ending with a long vowel take *lá* and shorten the vowel ; as,

<i>Dená</i> , to give ;	<i>diláná</i> , to cause to give.
<i>Dhoná</i> , to wash ;	<i>dhuláná</i> , to make wash.
<i>Kháná</i> , to eat ;	<i>khiláná</i> , to feed.
<i>Roná</i> , to weep ;	<i>ruláná</i> , to make weep.

*Kahná*, to speak, makes *kahláná*, to be spoken or called.

Sometimes *lá* is changed to *al*, and in neuter verbs *wá* is occasionally inserted after to give the verb the causal mean-

ing; as, *paithná*, to enter; *paithálná*, to cause to enter; *jalná*, to be hot; *jaláná*, to burn; *jahwaná*, to cause to burn.

From the above examples it will be readily perceived, that monosyllables become dissyllables when made causals, and that dissyllables remain such by dropping the *a* or last vowel of the verbal root when *á* is added. *Á* is the inflexion most commonly used in the formation of causal verbs: *lá*, *ál* and *wá* seem to be substituted chiefly for the sake of euphony.

Compound verbs are of various kinds; the following are the principal ones. When the compound is formed, only the last part of it admits of conjugation, and this is the same as in simple verbs.

### 1. NOMINALS.

These are formed by uniting with the verb a noun or adjective; as, *bát karná*, to converse; *mol lená*, to purchase; *chhojá karná*, to shorten. Ex. *Us ne bahut burá kám kiya hai*, he has done a very bad thing.

### 2. INTENSITIVES.

These are obtained by uniting one verb with the root of another; as, *khá jáná*, to eat up; *ho jáná*, to become; *már dálná*, to destroy totally; *gir parná*, to fall down. Ex. *Wuh háthí par se gir pará*, he fell from off the elephant.

### 3. POTENTIALS.

These are formed by adding *sakná*, to be able, to a verbal root, or to the infinitive mood of the verb; as, *khá sakná* or *kháne sakná*, to be able to eat; *chal sakná*, to be able to walk. Ex. *Main áj kuchh khá nahín saktá*, I cannot eat any thing to-day.

### 4. COMPLETIVES.

These add *chukná*, to be finished, to a verbal root; as, *khá chukná*, to finish eating; *pí chukná*, to finish drinking; *kah chukná*, to finish speaking. Ex. *Wuh kháná khá chuká hai*, he has finished his dinner.

## 5. DESIDERATIVES.

These are formed by adding the verb *cháhna*, to desire, to the past participle of another verb; as, *likhá cháhna*, to wish to write; *jáyá cháhna*, to desire to go; *mará cháhna*, to desire to die. In compounds, *jáyá* and *mará* are employed instead of the irregular forms *gayá* and *múa*. Ex. *Wuh tum-háre pás jáyá cháhtá thá*, he was upon the point of going to you.

## 6. FREQUENTATIVES.

These add *karná*, to do, to the past participle of another verb, and generally signify the habit of doing a thing; as, *áyá karná*, to make a practice of coming; *jáyá karná*, to make a practice of going; *chaukí kiyá karná*, to make a practice of watching. Ex. *Wuh hamesha mere pás áyá kartá hai*, he is constantly coming to me.

Sometimes another verb is employed instead of *karná*, to do; as, *is kám men khúb taammul kiyá cháhiye*, we must think seriously on this subject.

## 7. CONTINUATIVES.

These are formed by adding *jána*, to go and *rahná*, to remain, to the present participle of another verb; as, *rotá jána*, to continue weeping; *parhtá rahná*, to continue reading. Ex. *Aurat qabristán men rotí játí thí*, the woman was going to the burying-ground, weeping.

## 8. STATISTICALS.

These prefix the inflected form of the present participle to another verb; as, *rote daurná*, to run weeping, i. e. in a weeping condition. Ex. *Wuh warqon ko ulaṭṭe játá hai*, he is doing nothing but turning over the leaves.

## 9. REITERATIVES.

These are a repetition of the same verb, with some trifling alteration in the last: they are an exception to the general rule, being conjugated alike in both parts; as, *bolná chálná*, to converse; *dekhná bhálná*, to see. Ex. *Wuh apná hisáb dekhtá parhtá hai*, he is examining his accounts.



## 10. DOUBLE COMPOUNDS.

These are formed by adding to two verbal roots the verb *karná*, to do ; as, *khá pí karná*, to eat and drink. Ex. *Wuh nahá dhokar áyá*, he having bathed and washed himself, came.

What are called Inceptives, Permissives, Acquisitives, &c. are not properly compound verbs, since they consist regularly of two verbs, the one governed by the other in the infinitive mood ; as *síkne lagá*, he began to learn ; *jáne diyá*, he gave permission to go ; *jáne páyá*, he obtained permission to go.

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## APPENDIX.

### (1.) SPECIMEN OF PARSING.

*Do quraten ek larke ke wáste ápas men jhagrá kartí thín, aur gawáh nahín rakhtín. Donon ne qázi ke pás jáke insáf cháhá. Qázi ne jallád ko buláyá, aur farmáyá, ki Is larke ke do þukre kar, ek ek donon ko de. Ek qurat yih bát sunte hí chup ho rahí; dusrí ne faryád shurú kí, ki Kḥudá ke wáste mere larke ke do þukre mat kar, larke ko main nahín cháhí hún. Qázi ko yaqín húa ki larke kí má yihí hai, larhá us ko supard kiyá, aur dusrí ko koṛe márke nikál diyá.*

*Do*, two; a numerical adjective, agreeing with the noun following. See p. 17.

*Auraten*, women; a common noun of the second declension, feminine gender, third person plural, nominative case to the verb *jhagrá kartí thín*. It might have been in the singular number. See p. 10.

*Ek*, one; a numerical adjective, agreeing with the following noun. See p. 17.

*Larke ke*, child; a common noun of the first declension, masculine gender, third person singular, possessive case. See pp. 11, and 14.

*Wáste*, for; a preposition, governing the masculine possessive case. See p. 54.

*Ápas men*, between themselves; a reciprocal pronoun, locative case. See p. 22.

*Jhagrá kartí thín*, were quarrelling; a compound verb, from *jhagrá karná*, indicative mood, imperfect tense, third person plural, agreeing with the nominative case *auratē*. See p. 48.

*Aur*, and; conjunction, coupling the preceding verb with the following one. See p. 14.

*Gawáh*, evidence; a common noun of the first declension, masculine gender, third person singular, objective case, governed by the verb following. See pp. 6, and 13.

*Nahín*, not; an adverb of negation. See p. 53.

*Rakhtín*, did place or give; a regular transitive verb, active voice, indicative mood, imperfect tense, (*thín* being understood,) third person plural, agreeing with the nominative case *auratē*. See p. 48.

*Donon ne*, by both; an adjective pronoun of the indefinite kind, instrumental case, plural, governed by the verb *cháhá*. See p. 12.

*Qází ke*, the judge; a common noun of the first declension, singular number, possessive case, governed by the postposition *pás*. See p. 11.

*Pás*, to; a preposition governing the masculine possessive case. See p. 54.

*Jáke*, going; the past indefinite participle of the irregular intransitive verb *jáná*, to go, agreeing with the instrumental case *donon ne*. See p. 48.

*Insáf*, justice; a common noun of the first declension, nominative case to the verb following. See p. 13.

*Cháhá*, was desired or demanded; a regular transitive verb, active voice, indicative mood, perfect tense, third person plural, masculine gender, agreeing with the nominative case *Insáf*. See p. 48.

*Qází ne*, by the judge; a common noun, &c. of the instrumental case, governed by the following verb. See p. 12.

*Jallád ko*, to the executioner; a common noun of the first declension, dative case, governed by the following verb. See p. 13.

*Buláyd*, it was called; a causal verb, from *bolná*, to speak, indicative mood, perfect tense, third person singular, masculine, used impersonally. See p. 13.

*Aur*, and; a conjunction, coupling the preceding with the following verb.

*Farmáyá*, commanded; a regular transitive verb, indicative mood, &c. like the preceding verb.

*Ki*, a connective conjunction: in such cases as the present idiomatical in its use, and incapable of being rendered into English, so as to correspond with the other words in the sentence.

*Is*, this; an adjective pronoun of the demonstrative kind, agreeing with the following noun. See p. 25.

*Larke ke*, child; a common noun of the first declension, possessive case, governed by the following noun. See p. 11.

*Do*, two; a numerical adjective, agreeing with the noun that follows.

*Tukre*, parts; a common noun of the first declension, plural number, objective case, governed by the verb *kar*. See pp. 6, and 49.

*Kar*, make; an irregular verb transitive, imperative mood, common form, second person singular, agreeing with the nominative case *tú* understood. See p. 48. Or it may be considered as the past indefinite participle in this place.

*Ek ek*, one; a numerical adjective used distributively, (see p. 19,) the objective case, with *ko* omitted. See p. 13.

*Donon ko*, to both; an adjective pronoun of the indefinite kind dative case, governed by the succeeding verb. See p. 13.

*De*, give; a regular transitive verb, imperative mood, common form, second person singular, agreeing with the nominative case *tú* understood. See p. 48.

*Ek*, one; a numerical adjective, agreeing with *aurat*.

*Aurat*, woman; a common noun of the second declension, singular number, and nominative case to the verb *ho rahí*.

*Yih*, this; an adjective pronoun of the demonstrative kind, agreeing with *bát* nominative. See p. 25.

*Bát*, word; a common noun of the second declension, singular number, objective case, governed by the participle *sunte*. See p. 49.

*Sunte*, hearing; the present inflected participle, from the verb *sunná*, to hear, agreeing with *aurat*. See p. 47.

*Hí*, an emphatic particle. When connected with a participle, it may be rendered by upon; as here, *yih sunte hí*, upon hearing this.

*Chup*, silent; an adjective, agreeing with *aurat*.

*Ho rahí*, remained; a compound verb, intransitive, indicative mood, perfect tense, third person singular, feminine gender, agreeing with the nominative *aurat*. See pp. 48, and 64.

*Dusrí ne*, by the other; an adjective pronoun of the indefinite kind, singular number, instrumental case, governed by the verb *shurí kí*. See p. 12.

*Faryád*, a complaint; a common noun of the second declension, nominative case to the verb *shurí kí*.

*Shurí kí*, was commenced; a compound verb, active voice, indicative mood, perfect tense, third person, singular number, feminine gender; and agrees with the nominative case *faryád*. See p. 48.

*Ki*, a connective conjunction as before.

*Khudá ke*, for God's; a common noun of the first declension, possessive case governed by *liye*. See pp. 6, and 11.

*Wáste*, sake; a preposition, governing the masculine possessive case. See p. 54.

*Mere*, my; a personal pronoun, possessive case, used adjectively, and agreeing with the noun *larke ke*.

*Larke ke*, child; as before.

*Do tukre*, two parts; as before.

*Mat*, do not; an adverb of negation, always connected with the imperative. See p. 45.

*Kar*, make; as before. The imperative in this place, from *karná*, to make or do.

*Larke ko*, the child; a common noun of the first declension, objective case, governed by the verb following. See p. 49.

*Main*, I; a personal pronoun, first person singular, nominative to the following verb.

*Nahín*, not; adverb of negation. See p. 53.

*Cháhí hún*, do desire; a singular transitive verb, active voice, indicative mood, present definite tense, first person singular, and agrees with the nominative case *main*. See p. 48.

*Qází ko*, to the judge; a common noun of the first declension, dative case, governed by the verb *húá*. See p. 50.

*Yaqín*, certainty; a common noun of the first declension, nominative to the verb *húá*.

*Húá*, was; an intransitive verb, indicative mood, perfect tense, third person singular, and agrees with its nominative case *yaqín*. See p. 48.

*Ki*, a connective conjunction, as before.

*Larke kí*, child's; a common noun as before, possessive case, governed by *má*. See p. 11.

*Má*, mother; a common noun of the second declension, nominative case to the verb *hai*.

*Yihí*, this; an adjective pronoun of the demonstrative kind, with the emphatic particle *í* affixed, agreeing with the noun *má*. See p. 25.

*Hai*, is; an intransitive verb, indicative mood, present tense, third person singular, agreeing with the nominative case *má*. See p. 48.

*Larká*, the child; as before: here the objective case, without *ko*, governed by the verb *supard kiyá*. See p. 13.

*Us ko*, to her; a personal pronoun, third person singular, dative case, governed by the succeeding verb. See p. 13.

*Supard kiyá*, was delivered; a compound verb, active voice, indicative mood, perfect tense, third person singular, used impersonally. See p. 12.

*Aur*, and; a copulative conjunction, coupling the preceding with the following verb.

*Dusrí ko*, the other; an adjective pronoun of the indefinite kind, objective case, governed by the following verb. See p. 49.

*Kore*, with a whip; a common noun of the first declension, used elliptically for *kore se*, governed by the participle following. See p. 14.

*Márke*, having beaten; a past indefinite participle, agreeing with the instrumental case *us ne*, understood.

*Nikál diyá*, was dismissed; a compound verb, active voice, indicative mood, perfect tense, third person singular, used impersonally, like the preceding. See p. 13.

## (2.) GRAMMATICAL TERMS,

IN THE ORDER OF THE PARTS OF SPEECH.

*Sarf o naho*, GRAMMAR, OR ETYMOLOGY AND SYNTAX.

*Rasm ulkhat* or *imlâ*, orthography.

*Hurûf i tahajjî*, or *alif be*, the alphabet.

*Harf*, a letter. [vowel.

*Îrâb*, *harf i harakat*, a short

*Harf i illat*, a long vowel.

*Mutaharrik*, movable.

*Sâkin*, quiescent.

*Harf i sahîh*, a consonant.

*Ġhunna*, a nasal.

*Maḡhraj* or *talaffuz*, pronunciation.

*Tahsîn talaffuz*, euphony.

*Îrâb harkât*, orthographical marks, as *a i u*.

*Hazaf*, apocope or elision.

*Tanwîn*, nunation, or the use of  $\frac{2}{3} \epsilon$  to form the cases of nouns.

*Kalima*, part of speech.

*Tûrf*, or *harf i mârifâ*, an article, or any definite word that serves its place.

*Ism*, a noun.

*Mausûf*, a noun with an adjective.

*Tasrif*, declension.

*Munsarif*, declined or inflected.

*Ġhair munsarif*, undeclined.

*Mubnî*, a word that does not change, as at page 6.

*Jins*, gender.

*Tazkîr*, masculine gender.

*Tânîs*, feminine gender.

*Muzakkir*, of the masculine gender.

*Muwannas*, of the feminine gender.

*Segha*, number.

*Mufrid*, or *wâhîd*, singular number.

*Tasniya*, dual.

*Jama*, plural number.

*Hâlat*, case.

*Fâil*, nominative or instrumental case.



- Hálat i izáfát*, a genitive case.  
*Muzáf*, the governor of the genitive case.  
*Muzáf ilaihi*, the genitive case.  
*Hálat i mafúl*, the dative, objective, ablative, and locative cases, or  
*Mafúli lajlahi*, the dative.  
*Mafúl bihi*, the accusative.  
*Mufúl i mahu*, the ablative.  
*Nidá*, the vocative case.  
*Munádí*, of the vocative case.  
*Alámat*, signs of a case, &c. as  
*ká*, the sign of the genitive.  
*Mátúf alaihi*, the noun connecting others with it.  
*Mátúf*, the noun or nouns connected.  
*Ism i sifát*, an adjective.  
*Ism i ádad*, a numeral adjective.  
*Segha i tafsíl*, comparative degree.  
*Segha i mubáligha*, superlative degree.  
*Zamír*, a personal pronoun.  
*Mushtarik*, common pronoun, i. e. masculine or feminine; as, I, thou, &c.  
*Ism i mausúl*, a relative pronoun.  
*Silai mausúl*, a correlative pronoun.  
*Ism istifhám*, an interrogative pronoun.
- Ism ishára*, a demonstrative pronoun.  
*Ism ishára qaríb*, the proximate demonstrative; as, *yih*, this.  
*Ism ishára báid*, the remote, as *wuh*, that.  
*Nakra* or *ism i tankér*, an indefinite pronoun.  
*Fíal*, a verb.  
*Fíal i mutáddí*, verb transitive.  
*Fíal i lázimí*, a verb intransitive.  
*Mutáddí ba do mafúl*, a causal verb with two objective cases.  
*Mutáddí ba si mafúl*, a verb with three objective cases.  
*Rábita i zamání*, an auxiliary.  
*Báqiyás* or *báqáida*, regular.  
*Samáí*, irregular.  
*Náqís*, defective.  
*Manaíf*, negative, or with a negative.  
*Tasríf*, conjugation.  
*Segha*, voice, mood.  
*Segha i mārúf*, active voice.  
*Segha i majhúl*, passive voice.  
*Zamán*, tense.  
*Zamán i hál*, present tense, and present definite.  
*Mázi istimrárí*, the imperfect tense.  
*Mázi*, past tense.  
*Mázi mutlaq*, the imperfect.  
*Mázi qaríb*, the perfect definite.

*Mází baíd*, the pluperfect.

*Mustaqbil*, the futures.

*Amr*, the imperative mood.

*Apr* *tázimí*, the respectful imperative.

*Muzárij*, the potential mood, present tense.

*Shartí*, the subjunctive mood.

*Masdar*, the infinitive mood.

*Ism i háliya*, present participles.

*Ism i mafúl*, perfect participle.

*Ism i máituf*, past indefinite participle.

*Mutakallim*, first person.

*Mukhátib házir*, second person.

*Ḡháib*, third person.

*Mutakallim wáhid*, first person singular.

*Mutakallim jamá*, first person plural.

*Mukhátib wáhid*, second person singular.

*Mukhátib jamá*, second person plural.

*Ḡháib wáhid*, third person singular.

*Ḡháib jamá*, third person plural.

*Fá kalima*, the first syllable, or ante-penultimate of the verb.

*Áin kalima*, the second or penultimate.

*Lám kalima*, the third or final, as seen in the word *fiál*.

*Asal*, origin or root.

*Ishtiqáq*, derivation.

*Mansúb* or *mushtaqqa*, derived from.

*Basít*, simple or primitive.

*Murakkab*, compound.

*Ism i fáil*, noun of agency.

*Ism i ála*, noun of instrumentality.

*Ism i makán*, noun of place.

*Ism i sif*, ~~abstract or concrete noun.~~ *only*.

*Ism i masdar*, verbal noun.

*Ism i tasghír*, diminutive noun.

*Zarf*, indeclinable word, adverb.

*Tamez*, adverb of quality.

*Zarf i zamán*, adverb of time.

*Zarf i makán*, adverb of place.

*Zarf i taráḥ*, adverb of manner.

*Zarf i iyáb*, adverb of affirmation.

*Nafí* or *zarf i nahí*, adverb of negation.

*Harf i mánawí*, a postposition.

*Harf i aṭf*, a copulative conjunction.

*Harf i tardíd*, a disjunctive conjunction.

*Harf i bayán*, an explanatory conjunction.

*Harf i shart*, a conditional conjunction.

*Harf i jazá*, a consequential conjunction.

<i>Harf i nidá</i> , an interjection.	<i>Muqaddar</i> or <i>muzmir</i> , understood.
<i>Takiya i kalám</i> , an expletive.	<i>Mahzúf</i> , omitted.
<i>Zabt</i> , construction.	<i>Tákíd</i> , emphasis.
<i>Qáida</i> or <i>qánún i zábíta</i> , rule.	<i>Tákídí</i> , emphatic.
<i>Be qáida</i> , ungrammatical.	<i>Mahdúd</i> , limited, defined.
<i>Muhávira</i> or <i>istiláh</i> , idiom.	<i>Ḡhair mahdúd</i> , unlimited, undefined.
<i>Malfúz</i> or <i>mazkúr</i> , expressed.	

(3.) DAYS OF THE WEEK.

<i>Etwár</i> , Sunday.	<i>Jumarát</i> , Thursday.
<i>Pír</i> , Monday.	<i>Jumá</i> , Friday.
<i>Mangal</i> , Tuesday.	<i>Sanáchar</i> , Saturday.
<i>Budh</i> , Wednesday.	

(4.) MONTHS OF THE YEAR.

<i>Bhaisák</i> , April, (beginning from the 10th* so the rest.)	<i>Kátik</i> , <i>kártik</i> , October.
<i>Jeth</i> , May.	<i>Aghan</i> , November.
<i>Asárh</i> , June.	<i>Pús</i> , December.
<i>Sáwan</i> , July.	<i>Mágh</i> , January.
<i>Bhádon</i> , August.	<i>Phágan</i> or <i>Phálgan</i> , February.
<i>Asin</i> , or <i>Kúár</i> , September.	<i>Chait</i> , March.

\* When the sun enters the first degree of Aries, allowing for the precession of the equinoxes.



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**PART II.**

**READING LESSONS.**

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PART II.  
READING LESSONS.

CHAPTER I.  
SELECT SENTENCES.

1. *Familiar.*

Misrī do.  
Hāzrī lāo.  
Chirāgh jalāo.  
Battī bujhāo.  
Ek hī hai,  
Kyā huā?  
Bhuliyo mat.  
Idhar āo.  
Nazdīk āo.  
Chā banāo.  
Dāhine phiro.  
Bāin phiro.  
Jaldī jāo.  
Jaldī chalo.  
Chup rah.  
Khabardār ho.  
Kuchh muzāyaqa nahīn.  
Hukm kyā hai?  
Tum ko fursat hai?  
Ham ko muṣf kījiye.  
Muṭiyon ko bulāo.  
Gārī taiyār karo.

Thoṛī rotī lāo.  
Bichhonā bichhāyā hai?  
Darwāza band karo.  
We burhe hai.  
Yih kam-bakhtī hai.  
We jāhil hai.  
Yih wuhī hai.  
Wahān sab hī hai.  
Wuh kaun hai?  
Wahān koī hai?  
Wuh phir kaho.  
Tum kaise ho?  
Ham kaī jāwenge.  
Idhar ko chalo.  
Udhar ko chalo.  
Top kyūn chhuṭī?  
Pālkī jaldī mangāo.  
Sāhib uṭhā hai?  
Ghūmkar āo.  
Zarā āhista chalo.  
Āo, moze utāro.  
Ghar se niklo.

Apne háth dho.  
 Us ke bahut dost haiñ.  
 Us men kya fáida hogá?  
 Unhon ne bahut ranj uṭháya.  
 Us kí baṛí dáṛhí hai.  
 Yih kyá chirýá hai?  
 Yih un ká tamáshá hai.  
 Wuh baṛá matwálá hai.  
 Un ká baṛá gunáh hai.  
 Yih maidán kis ká hai?  
 Yahán bahut makkhiyáñ haiñ.  
 Un ko baṛí dúrandeshí hai.  
 Kitne ádmí házir the?  
 Chirágh men tel nahín.  
 Ham ko ek namuna díjiye.  
 Yih faqat híla hai.  
 Us kí dukan kahán hai?  
 Tumháre pás rassi hai?  
 Bádsáh takht par baithá.  
 Us kí áwáz achchhí hai.  
 Yih kaunse jánwar hai?  
 Tumhári kyá saláh hai?  
 Tumhári umr kyá hai?  
 Pálkí mere pás bhejo.  
 Chábuk aur topí do.  
 Háth dhone ká pání láo.  
 Mizáj áp ká kaisá hai?  
 Miswák aur manjan do.  
 Ek joṛá kaprá láo.  
 Dawát, qalm, kághaz láo.  
 Wuh gorá kaun hai?  
 Wuh kis ká ghorá hai?  
 Yih kis ká ghar hai?  
 Tumhárá nám kyá hai?  
 Wuh bahut chálák hai.  
 Yih zamín loná hai.

We baṛe támj haiñ.  
 Yih rúpaíya mekhi hai.  
 Us kí shakl bad hai.  
 Angrezí zabán mushkil hai.  
 Yih bahut khub mewa hai.  
 Yih ajíb khabar hai.  
 Ham bhúkhe piyáse haiñ.  
 Wuh hushiyár ádmí hai.  
 We baṛe jhúṭhe haiñ.  
 Sab zamín barábar hai.  
 Us ká dil ranjída hai.  
 Tumhárá kám ab tamám húa?  
 Us kí dalíl mazbút hai?  
 Wuh baṛí gustákh hai.  
 Ásmán khub sáf hai.  
 We laṛke shokh haiñ.  
 Us ne baṛí sazá páí.  
 We sab chhip rahe.  
 Us ká dil beqarár hai.  
 Wuh bewaquf hai.  
 Yih kághaz tar hai.  
 Kaun shor kartá hai?  
 Tum kyá kahte ho?  
 Salís Hindí kaho.  
 Kahán se áe ho?  
 Chale jáo, rukhsat hai.  
 Wahán phir mat jáo.  
 Ham ko kináre par utáro.  
 Wahán kaun rahtá hai?  
 Sídhé áge chale jáo.  
 Kuchh sharáb pání láo.  
 Pání khub ṭhandá karo.  
 Kháná mez par áyá?  
 Ham ko baṛí fajar jagáo.  
 Aj din phirchhá hai.  
 Us ne iqrár kiyá hai.



Yahán áne ká ishára karo.  
 Ek zará sabr karo.  
 Un ko hamáre ghar bhej do.  
 Thorá pání chhirko.  
 Us waraq ko ultáo.  
 Un ke háth páon bándho.  
 Un rúpaiyon ko thailí men  
 bharo.  
 Darwáze par ek faqír hai.  
 Wuh bará áqil hai.  
 Yih bahut achchhí roṭí hai.  
 Makrí ká jálá chhuṛá dálo.  
 Us ne kyá taqáir kí hai?  
 Ghás par bahut shabnam hai.  
 Ab we bahut láchár hai.  
 Tum kyá kám karte ho?  
 Us ke bakne kí intihá nahín.  
 Unhon ne bahut úzar kiyá.  
 Má báp un ke mar gáe hai.  
 Us bágh men phal bahut hai.  
 Hamáre sir men dard hai.  
 Tum ne kahán yih khabar  
 suní?  
 Der húi, ham rukhsat hún.  
 Us ko jigar kí bímári hai.  
 Us ká bará nuqsán huá hai.  
 Yih achchhá mausim hai.  
 Us bíj ko bágh men bo.  
 Us ke dánt men dard hai.  
 Bázár men bahut khilone hai.  
 Tumhára kyá károbár hai?  
 Yih tarjuma bahut khub hai.  
 Us ka maqaddama áj hogá.  
 Tumhári gharí achchhí chaltí  
 hai.  
 Yih battí mom kí hai.

Náo ká kitná bhára hai?  
 Kaí gharí din charhá hai?  
 Topí aur kurtí jháro.  
 Ek din ká bhára kyá hai?  
 Jhilmil uṭháó, bartan lejáó.  
 Hamári gharí mez par rakho.  
 Yih phal bará khaṭṭá hai.  
 Kyá, tum ghusse hote ho?  
 Yih bará mushkil kám hai.  
 We bare hílábáz hai.  
 Wuh bahut khubúsúrat bágh  
 hai.  
 Yih kaprá bará moṭá hai.  
 Tum kám ke láiq ho?  
 Kal se áj sardí ziyáda hai.  
 Yih satar bihtar hai.  
 Us ká dil bará ghamgín hai.  
 Wuh gúnge aur baharí hai.  
 Yih bahut khub mewa hai.  
 Yih qissa tamám darogh hai.  
 Yih bahut khub kishmish hai.  
 Us ká bahut bará makán hai.  
 Yih kamrá khub raushan hai.  
 Yih kamrá bahut unchá hai.  
 Yih kaprá kitná lambá hai?  
 We bahut kharáb larke hai.  
 Is ká mizáj berahm hai.  
 We sust aur gháfil hai.  
 We bare tund mizáj hai.  
 Yih qalam bahut naram hai.  
 Yih kághaz bahut moṭá hai.  
 Yih harf bad súrat hai.  
 Tum bahut áhista bolte ho.  
 Tum angrezí bol sakte ho?  
 Utro, nahín to giroge.  
 Hamáre sáth tumhen jáná hogá.

Is gathrí ko le chalo.

Badlí hai, bal kuchh barastá hai.

Dekho, ásmán kuchh khulá hai.

Ham sab kuchh jánte haiñ.

We bahut kuchh jánte haiñ.

Us ne ham ko baṛí tasdiq dí.

Besabab kyúñ hanste ho?

Unhon ne ham ko bahut ghab-ráyá.

Yih ghar hamará nahín hai.

Wuh phul ham ko sunghne do.

Us chaukí men raughan malo.

Us darwáze ká qufal kholo.

Us sust laṛke ko máro.

Us jangal ko khod dálo.

Yih kahkar us ne ruḁhsat lí.

Kapre ká pání nichor dalo.

We bekhabar sote haiñ.

Kyá jama hai, tumháre hisáb kí?

Rishwat lená, yá dená, burá hai.

Is jaház ká kyá bojh hai?

Kyá ihtiyáj itní khabardáṛí kí?

Kyá qímat hai in chízon kí?

Is táláb ká kyá ẓmaq hai?

Kyá faraq hai in donon men?

Jaise ustád, waise shágird honge.

Yih fauj qawáid nahín jántí hai.

Tum donon men kaisí laṛáí hai?

Is kitáb men kitní fasleñ haiñ?

Is asbáb par kuchh dastúrí hai?

Tambúr qile men har roz bajtá hai.

Yih laṛká hamará bahut piyará hai.

Is táláb men kuchh machhliyán haiñ?

Yahán zamín men ek surákh karo.

Is gáe ke sing nahín haiñ.

Kis qism ká yih kaprá hai?

Wiláyat jáne ko tumhárá irá-da hai?

Yih chirágh dálán men laṭkádo.

Tum khushtí jáoge, yá tarí?

Ham ne bansí se ek machhlí pakṛí.

Báze sipáhí hamáre zaḁhmí húe.

Ham ko ek birnī ne danḁ márá hai.

Daryá kináre baṛí kíchhar hai.

Kitne musáfir is jaház men the?

Sára kamrá khushtbo se muṭtar thá.

Tum is ghar ke málík ho?

Is máhine men pání bahut barsá.

Ek naukar ko yahán bhej do.

Is daraḁht ke sáe men baitho.

In motiyon kí kyá qímat hai?

Yih patthar kitná bháṛí hogá?

Is bastí ká nám kyá hai?

Sawáṛí ke ghoṛe ko házír karo.

Jutí ko achchhí tarah sáf karo.

Ham ko cháhiye ki rahm dil  
howen.

İlm se wuh khúib wáqif hai.

Wuh bará dáná aur aqlmand  
hai.

Yih sab se bihtar hogá.

Kaho to wuh kyá kahtá hai.

Sáis se kaho ki ghorá taiyár  
kare.

Main bhí báhir jáyá cháhtá hún.

Darakht par káhe ko charhte  
ho ?

Tum kab tak chal sakoge ?

Kisí dam men ham phir áwenge.

Kháná taiyár ho, to láo.

Hamará salám apne sáhib se  
kaho.

Is ádmí ko tum jánte ho ?

Us ne bahut ilm hásil kiyá hai.

Áo, ham tum kuchh bátchít  
karen.

Tum áge jáo, ham áte hain.

Yih chízen wiláyat se áin hain.

Áj kí rát ham kahán rahenge ?

Us ká páwn garam pání se jal  
gayá.

Ye larke tamám din chilláyá  
karte hain.

Ham is ko tamám din dhúndte  
the.

Tum ne apne khat par muhr  
kí hai ?

Pání barastá hai; ham ko  
panáh do.

Ham barí mushkilon men pare  
hain.

Tufán se bahut jaház máre  
pare.

Wuh har roz táza dúdh pítá hai.

Chupke baiñhna bihtar hai  
larne se.

Chakí men ye gehon ko píso.

Tum jánte ho us ká gumáshta  
kaun hai ?

Do shamádán hamáre wáste  
mol lo.

Is billí ke bare bare chungal  
hain.

Yih jagah Kalkate ke zilá men  
hai.

Is larke ká murabbí kaun hai ?

Bahut der húi, ham ko ghar  
jáne do.

We har tarah ká zulm karte  
hain.

Ham is waqt dúr ká safar  
rakhte hain.

Us zanjír men kitní karí hain ?

Tum miqnátís kí khásiyat ján-  
te ho ?

Tumháre sindúqche men qufal  
nahín hai.

Masahrí khúib jháro, jo mach-  
chhar na rahe.

Tumhárá jáná wahán kuchh  
zarúr nahín.

Ghore par zín bandhá hai, ki  
nahín ?

Us ne bahut daulat jamá kí  
hai.

Ek ghorá itná bojh khainch  
sakegá ?

Ham ko fursat abhí khelne kí nahín hai.

Un chhuriyon men tamám zang lag gayá.

Hamará ghar darakhthon se sáyadár hai.

Dusre kamre men is palang ko le jáo.

Ham tum ko ek khúbsúrat taswír dikháwenge.

Is tamassuk par tumhári sahíh zarúr hai.

Áj un ke ghar men ek mihmán hai.

Is kám men barí bemurúwatí hai.

Tumháre pás shíshí, dawáí rakhne kí hai?

Aql ádmí ko hai, jánwar ko nahín.

Ek sífárish ká khat ham ko jnáyat kíjiye.

Tum kis wáste bure qalam se likhte ho?

Un donon men se kaun achchhá hai?

Main tujh se kám lúngá aur use dúngá.

Wahán barhke jáo, aur khare raho.

Pálkí men se ye chízen uthá láo.

Pukárke bolo to ham sunenge.

Us ko Hindí zabán men kyá kahte ho?

Kuchh dhúp kí ár ke wáste khará karo.

Us ne isí waqt hamári bát qabul kí.

Tum likhne aur parne kí mashq karo.

Yih khabar sunke bahut dar gae hai.

Kitná níl is sindúq men samá-egá?

We sab ek dústre se khafá hai. Gáribán se. kaho, ki itná jald na hánke.

Ham dushman ke háth se bhág gae.

Tamám shahr men sailáb ho-gayá hai.

Un donon kishtiyon ko ek sáth miláo.

Is se hamári khúshí ziyáda hogí.

Ham ne apná kharch bahut kam kiyá hai.

Ye rúpaiye us ko pher dene honge.

Faujdár ne ek sipáhi ko inám diyá.

Apne kághaz par mistar karo, tab likho.

Sab ádmí máre bhúkh ke mar gae.

We ek dústre par gir pare.

In donon rassiyon ko milákar baṭo.

We barí mihnát se guzrán karte hai.

Us ne Gangá kináre ek makán banáyá.

Do kos gáří ko hankáyá, ek pahiyá tūt gayá.

Ham kyún bhágeñ? wahán kuchh khauf nahín.

Us ne apne pichhle doston ko chhoṛ diyá.

Chha mahíne húa ki wiláyat gae.

We ghoṛe se, jo gire, to choṭ bahut áí.

Pípal ke darakht tale wuh sotá hai.

Istarah kí bát sunke we hansne lage.

Máí, is phúl ká bīj bāgh meñ bo.

Us ne, kulháří se lakṛí ká kunda káṭ dālá.

Us ne baṛí mihnāt se, ham ko sikháyá hai.

Ek d̥helá khákar, kuttá bhág gayá.

Khudá kí mihrbání se ham ne áram páyá.

Bará abar húa hai, sháyad pání khúb barse.

Us ne bahut mál aur matá jamá kiyá hai.

Is ghar meñ ek dālán hai, aur tín koṭhrí.

Kitne din húa ki tum ne yih khabar páí?

We apne má báp ke sáth rahte haiñ.

Ham ne daryá ke kináre sair kí hai.

Ek chingáří sáre gáon ko jalá detí hai.

Kitne ko mere kháwind ke háth bechoge?

Wahán kuchh kháne píne kí chíz miltí hai?

We baṛe be-ihṭiyát, aur nádán, aur sust haiñ.

Tum ko kuchh málúm hai, ki kahán gae haiñ?

Yahíñ raho, jabtak ki ham phir áweñ.

Ye chízeñ sáf karo, aur jaház par lejáo.

Hamáre háth se chhurí daryá meñ gir paṛí.

Agar tum jaldí áte, to hamáří madad hotí.

Tum kyún apná waqt ghaflat meñ káṭte ho?

Yád nahín kahán ham ne apní kitáb rakh dí hai.

Us ke marne se sáre shahr ko gham húa.

Bihtar hai ki tum us kí taqṣír muáḡ karo.

Tum jo jo chízeñ cháhte ho níkáł lo.

Tumheñ kyá sardí húi hai jo tum chhínkte ho?

Wuh subah tarke uṭhkar, apní ráh chalá gayá.

Áo hamáre sáth, ham daryá pár jáwenge.

Wuh apne sir ká bojh phenk-  
kar chalá gayá.

Tumháre kapre par gard paří  
hai, jhár dáo.

Us ne kamre men jákar, dar-  
wáza bandhkar liyá.

Wuh apne khasam ke marne  
se bahut roí.

Tum kyún báhir khare ho?  
ghar men áo.

Kiswáste aisá karte ho? tum  
ko kuchh rahm nahín átá?

Is kám men ham kuchh jláqah  
nahín rakhte haiñ.

Ham ko kuchh kám thá, is  
wáste dawát qabul na kí.

Is mál aur matá ká koí wáris  
nahín hai?

We qaid-khane men the; lekin  
ab chhúte haiñ.

Ham ko munásib hai, ki musí-  
bat men sabr ikhtiyár karen.

Tum jánte ho kaun hakím un  
kí dawá kartá hai?

Un su-ar ke bachchon ko bágh  
se nikál do.

Tum ne safar ke wáste sab jins  
tayár kí hai?

Hamáre sáth hí sáth sab chíz-  
bast bhijwá do.

Tum bahut jaldí bolte ho, main  
samajhtá nahín hún.

Agar tum jánte, to kyún nahín  
jawáb dete ho?

We apne auqát náchne, gáne  
men sarf karte haiñ.

Us ne apne má báp ko bará  
ranj diyá hai.

Ham ne sab chízen taiyár  
karne ká hukm diyá hai.

Kitne din hús ki yih kitáb  
chhápá húi hai?

Agar is men kuchh ghaltí ho,  
to tum durust karo.

Tum jánte ho yih muqaddama  
kab tamám hogá?

Us ne dánt se chabákar, do  
tukre kar dálá.

Yih ghorá ham ne do sau rú-  
paiye ko mol liyá hai.

Jab tak wahán rahá, tab tak  
we nákhúsh rahe.

Hamáre pahlo men dard má-  
lúm hotá hai, kyá karen?

Jo ham kahte haiñ suno, bád  
us ke jawáb do.

Us ne sab apná kám sarkár  
par chhor diyá hai.

Wuh sab apná rúpaiyá qarz  
dekar gharíb ho gayá.

Wuh itní dúr pálkí par sawár  
hokar thak gayá.

Is sáhib ke mál par tum aur  
bhí kuchh dáwí rakhte ho?

Hamáre is kám men tum kuchh  
madad kar sakte ho?

Yih bahut khúb billí hai, aur  
us ke do bachche haiñ.

Wuh apne ghere se gir pará,  
aur pánon tut gayá.

Khudá kí ináyat se, yih dawá  
khákar ham bache.

Kyá is ká rang karen ? siyáh,  
safed, lál, sabz, kḥákí, ás-  
mání, yá zard ?

Apná kám jo bihtar na ka-  
roge, to main tumhen jawáb  
dúngá.

Age daurke já, kḥabar le, ki  
sáhib ghar men hai yá nahín.

Ham sáhib ke yahán khána  
kháwenge ; tumhen sipahrí  
ko wahán jánā hogá.

Yih kḥat sáhib ke pás lejá, aur  
jawáb ke liye baithe raho.

Rah, rah, bol, aur judá karkar,  
to ham terí bát samjhenge.

Hamáří yih maslihat hai, ki  
tum thore din sabr karo.

Wuh yih kám faqat hamáre  
ranj dene ko kartá hai.

Wuh nangoṇ ko kaprá pihnátá  
hai, aur bhúkoṇ ko khána  
khilátá hai.

Tum ghore par kḥabardáří se  
chaḥná, aisá na ho ki gir  
paṛo.

Us ne tote ke par kát dále,  
táki wuh ur na jáe.

Barahí se kaho, ki is takht ko  
áří se do kar de.

Kal ek rúí kí bharí húi náo  
Gangá men dúb gaí.

Wuh sab rūpaiye kḥarach kar-  
ke ab bhík mángtá hai.

Wuh muft men ghurbá ko  
dawá aur iláj detá hai.

Ham ne is ko dawá dí ; par da-  
wá ne kuchh faida na kiyá.

Hamen achár, nimak, mirch,  
ráí, sirká, sharáb, pání, gosht,  
aur sáf básan do.

Hamen ek piyála dúdh ká, aur  
misrí, andá, makkhan, rotí,  
mulí, hálím, murrabbá, aur  
chamcha do.

Itní bát kahne se kyá hásil ?  
us ká ádhá bhí main nahín  
samajhtá hún.

Is chitṭhí ko bíbí ke yahán  
lejáo ; agar báhir gaín hon,  
to darbán ko de áo.

Sáis ke pás jákar, yih dána  
us ke áge rakhkar dekho ki  
wuh ghore ko khilátá hai.

## 2—Moral.

Sustí se ziyán hai.

Jaisá karegá, waisá páwegá.

Bihtar sáthí taufiq hai.

Dunyá fareb ká ghar hai.

Ílm kí áfat bhúl hai.

Jaldí ká phal nadámat hai.

Burdbáří achchhí kḥaslat hai.

Parhez barí dawá hai.

Sunná bihtar hai kahne se.

Mihnát se baráí miltí hai.

Jo soyá, so khoyá.

Zabán shírín, to mulk gírí.

Jaisá kahegá, waisá sunegá.

Sabar kusháish kí kunjí hai.

Mantiq sáre ilmøn ká khádim  
hai.

Dunyá akhírat kí khetí hai.  
Achchhí kho ádmí kí sipar hai.  
Tamá zillat kí kunjí hai.  
Qináat árám kí kunjí hai.  
Zindøn kí maut jáhil honá hai.  
Kibar, dáná ke wáste, áfat hai.  
Zamána khúbhí sikháne-wálá  
hai.

Bích har chíz ká bihtar hai.  
Naqd bihtar hai wáde se.  
Aqil ko ishára bas hai.  
Kam soná martaba barhátá  
hai.

Maut hanstí hai ummedøn par.  
Apne mazlúm bháí kí madad  
kar.

Aksar auqát dawá bímárí hai.  
Khudá barhaq aur pák hai.  
Sunná nahín misal dekhne ke.  
Ádmí, muámale se pahcháná  
játá hai.

Maná karne se cháh barhtí hai.  
Dánáí se rozí nahín barhtí.  
Bakne se kharábí ughtí hai.  
Bahut ikhtalát fasád látá hai.  
Qarz se mahabbat qitá hotí hai.  
Bandagí burí khwáhishøn ko  
khotí hai.

Hayá rizaq se mahrúm rakhtí  
hai.

Karím apne wáde ko purá kartá  
hai.

Bahut jagah chup rahná bhí  
jawáb hai.

Har ek naí chíz mazedár hotí  
hai.

Agloñ ká hál pichhloñ ko nasí-  
hat hotá hai.

Thore par qináat karná tawán-  
garí hai.

Khudá ká khauf dánish kí amal  
hai.

Dunyá men koí begham nahín.  
Baghair aql ke, daulat kis kám  
kí ?

Sawál se pahle dená bakhsish  
hai.

Wagt par bhágná fathmandí  
hai.

Bahut tajribe se aql barhtí hai.  
Jo botá hai, so káttá hai.

Agar talwár na hotí, bará zulm  
hotá.

Barí ibádat dunyá ká chhoṛná  
hai.

Bad ko nek jánná, bad karná  
hai.

Jis ká Khudá hámí, us ká sab  
koí.

Amal se sawáb hotá hai.

Farotaní se Allah martaba  
barhátá hai.

Tanháí bihtar hai bad suhbat  
se.

Bahut bháí tere bemát haiñ.

Dost ek ján, do qálib haiñ.

Apne dushman se dushmaní  
záhir mat kar.

Insáf se khalq ko árám hotá  
hai.



Jo koshish kartá hai, wuh pátá hai.

Jo sabar kartá hai, so fatah-mand hotá hai.

Ráh ákhirat ká bihtar tosha parhezgári hai.

Hikmat sharíf kí sharáfat ko barhátí hai.

Jab gharaz darmiyán áí, tab basírat kaháñ ?

Báz rahná khwáhishon se daulatwarí hai.

Dunyá wasílon se miltí hai, na kamál se.

Har roz mat áo, mahabbat barhegi.

Barí bebasíratí dil kí bebasíratí hai.

Dánishmandon ke síne, rázon kí qabron haiñ.

Sardáron kí ádat sab ádaton ke sardár hai.

Hikmat aur qudrat Khudá kí be qiyás hai.

Khwáhish kí pairawí nadámat kí kunjí hai.

Husan, lohe kí berí se, sakht hai.

Khudá panáh de harís ke faqr se.

Dost hádisa ke waqt pahchá-ná játá hai.

Sáre gunáhon ke sardár dunyá ke mahabbat hai.

Gunáh ká chhorná, uzar khwá-hí se, bihtar hai.

Jise qanáat nahín, use serí nahín.

Fasád se bahut mál barbád hotá hai.

Ádmí libás men chhipe phirte haiñ.

Qalam wuh daraḡht hai jis ká phal maní hai.

Dárhí ke barhne se aql kamtí hai.

Apne nafs kí pahcháñ barí dushwár hai.

Jis men adab na ho, wuh sakút iḡhtiyar kare.

Nahú kalám men, jaise namaḡ taám men.

Ádmí mál ke liye pahár uṡhátá hai.

Álim bilá amal, jaise gadhe par kitáben.

Achchhé log jaldí badlá nahín lete haiñ.

Mufis i dáná, jáhil tawangar se bihtar hai.

Dáná gungá nádán i goyá se bihtar hai.

Dáná dushman bihtar hai, nádání dost se.

Kuttá sinda bihtar hai sher murde se.

Báz waqt yáqut be qadar hotá hai.

Mál andesh áfat se bachá rahtá hai.

Dil ká kasád kalám se khultá hai.

Dunyá guzargáh hai, na qarár-gáh.  
 Thorá kháná bahut bímárí se bachátá hai.  
 Dánishmand be sabab kám nahín kartá hai.  
 Gungí zabán bihtar hai jhúthí zabán se.  
 Jaldí se nadámat, aur tawaqquf se salámat.  
 Tawázu sharáfat barhátí hai, aur rástí njámat.  
 İl̄m ke charche se aql sáf hotí hai.  
 Sardár qaum ká wuhí hai jo un ká khádim hai.  
 Bará alim wuh hai jo il̄m men bará hai.  
 Insán jaisá hotá hai, waisá dusre ko jántá hai.  
 Khandá rúí se dil ká hál má-lúm hotá hai.  
 Mál kí mahabbat ákhirat ko barbád detí hai.  
 Har jins apní jins kí taraf mail kartí hai.  
 Ádmí jise jántá nahín us ká dushman hai.  
 Jhúthe kí bát na mániye, yihí us kí sazá hai.  
 Burá wuh shaḡhs hai jo akelá khátá hai.  
 Aql ke barhne se ádmí kam saḡhun hotá hai.  
 Aksar tamá sabab halákat ká hotí hai.

Bakhshish wuh bihtar hai kí jis se hájat rawá ho.  
 Jis ne árám kí qadar na jání, wuh ranj men pará.  
 Nádán hamesha apne nafs se rází rahtá hai.  
 Jo bahut boltá hai wuh zalíl hotá hai.  
 Dunyá murdár hai, aur us ke cháhnewále kutte.  
 Jis ká sach kam húá, us ke dost kam húa.  
 Jise hayá nahín, us se gunáh bahut hote haiñ.  
 Jo aib kartá hai, so nuqsán pátá hai.  
 Jis kí bakhshish bahut hai, us ke dushman kam hai.  
 Achchhá mál wuh hai, kí jis se ábrú rahe.  
 Tajribakár pás já, tabīb pás mat já.  
 Talab kar il̄m ko tífí se jawání tak.  
 Rayat ko soná cháhe, aur Bád-sháh ko pásbání.  
 Aurat behayá, jaise kháná be-namak ká hai.  
 Jise tú pahchántá nahín, us se dúr rah.  
 Agar aql súrát pakartí, to rát raushan ho játí.  
 Maut ke pahle apne mál ko taqsím kar de.  
 Alim apne ghar men jaise, chándí kán men.

Jo maut se bhágá, so maut  
men pará.

Farotání martaba barhátí hai,  
aur takabbur ghaṭátá hai.

Jis ne parháyá nahín us ne  
páyá nahín

Jo bahut rūṭhtá hai, us se dúrí  
bihtar hai.

Bakhíl Alláh ká dushman hai,  
agarchi záhid ho.

Bihtar bakhshish aql, aur  
badtar musíbat jihal hai.

Qínáat kar, ghaní hogá; tawak-  
kul kar, qawí hogá.

Yáqút aur zamurrad kí cháh  
dil ko ṭukre kartí hai.

Bahut bát kahne se log nafrat  
karte haiñ.

Thorí tadbír ke sáth bahut  
muntashar se bihtar hai.

Pairáhan terá ghar hai, chah  
barhá, chah ghaṭá.

Jis kí sawárí tamá hai, us ká  
faqr musáhib hai.

Jo kisé ko hanstá hai, wuh  
áphí hansá játá hai.

Sharíf wuh hai, jo ihsán kare  
aur áziz rakhe.

Jo áib suntá hai, wuh áib kar-  
newále men gíná játá hai.

Dunyá ká hál aisá hai jaise  
makrí ká jálá.

Mahabbat hone se nek bad kí  
tamíz nahín rahtí hai.

Bihtar wuh shaṭṭe hai kí jis se  
auron ko nafá pahunche.

Bímár dil ká bátil kí taraf mail  
kartá hai.

Ghazab kí itáat se adab barbád  
játá hai.

Zabán tasbíh kartí hai, aur dil  
zabah kartá hai.

Sun, to bujhegá; chup rah, to  
salámat rahegá.

Jis ke akhláq nek haiñ, us ke  
dost bahut haiñ.

Nekí kar jaise Alláh ne tere  
sáth nekí kí hai.

Thorá sabar kar, kí bád ranj  
ke ráhat hai.

Sochkar bát karne se nadámat  
kam hotí hai.

Básan se wuhí ṭapaktá hai, jo  
us men hotá hai.

Jo bahut baktá hai, so bahut  
khatá kartá hai.

Ḍará cháhiye, aisá na ho kí terí  
zabán tujhe halák kare.

Umr ke bahut hone se dost  
kam ho játe haiñ.

Dunyá ke do maze haiñ,  
kahín talḥ, kahín shírín.

Jab do balá men paro, to ásán  
ko ikhtiyár karo.

Tamá-wálá mahrum rahtá hai,  
aur qínáat-wálá ásúda.

Sab ká sab cháhna, sáre ká  
sára barbád dená hai.

Wuh bará bíná hai jo apne áib  
ko dekhe.

Kalám ká zaḥham, tír ke zaḥ-  
ham se, saḥt hai.

Jis ke ilm se nafa na pahuncha, wuh bará admí hai.  
 Admí bilá adab ke, jaise jisam bilá ruh ke.  
 Iffat Bádháh ká táj hai, aur insáf qilá us ká.  
 Ghusse kí ibtidá dewángí, aur intihá nadámat hai.  
 Tawangarí bilá sakháwat ke, jaise darakht ke phal ke.  
 Nek wuh admí hai jo dusre se pand pizír ho.  
 Faqr bilá sabar ke, jaise qandíl bilá tel ke.  
 Jawání bilá tauba ke, misl ghar be chhat ke.  
 Dushman, agar zaíf ho, us ko haqír na jáná cháhiye.  
 Bihtar tárif wuh hai kí jis ká dushman bhí iqrár kare.  
 Dána ká gumán bihtar hai, nádán ke yaqín se.  
 Admí fareb nahín khátá hai ek jagah se do bár.  
 Nádán kí bandagí se álim kí nind bihtar hai.  
 Ek saat kí fikr bihtar hai sab ibádat se.  
 Dána wuh hai jo apní shahwat par nigáhbán hai.  
 Pání kí qaid, lohe kí qaid se, dushwár hai.  
 Khudá panah de sakhtí se jo béd áram ke hai.  
 Rayat ko khúsh rakhná lashkar ke barháne se bihtar hai.

Qasd kar már dálna ká, to rází ho jazá ká.  
 Rishwat lena-wále aur dena-wále, donoñ jahannamí haiñ.  
 Bakhsish meñ derí karná achchhon kí ádat nahín hai.  
 Dána wuh hai jo mahallí tuhmat se parhez kare.  
 Bínái ká nuqsán, dil kí basírat ko muzir nahín hotá hai.  
 Khudá ke díe par qináat kar, ghaní ko jáegá.  
 Be gunáh uzar karná, apne upar gunáh lená hai.  
 Jo chíz kí hone-wálí hai, us par sabar bihtar hai.  
 Ranj ke béd áram, aur béd ráhat ke ranj hai.  
 Jis ne ek bát par sabar na kiyá, us ne bahut báten sunín.  
 Chup rahne se salámatí, aur salámatí se naját hai.  
 Marne ke áge maro, to hayát abadí ko páoge.  
 Nekokárhí núr aur nár meñ farq kartá hai.  
 Agar jihal súrát pakartá, to din tárik ho játá.  
 Ílm dohí haiñ; ek ílm dín ká, dusra ílm badan ká.  
 Hasad nekí ko khá játá hai, jaisí ág lakrí ko.  
 Bímárí qaid badan kí, aur gham qaid ruh kí hai.  
 Jáhil talab kartá hai máal ko, aur áqil kamál ko.

Rayat par ādal karnā bihtar  
hai lashkar kī kasrat se.

Ādl aur baḡhabish, aur narmī  
se mulk kī hifāsat hotī hai.

Maut ek din ā pakṛegī, agarchi  
mazbūt qile meṃ bhī ho.

Jis ghar meṃ mihmān nahīn  
ātā, us meṃ firishta nahīn  
jātā.

Ādl kā samra salāmatī, aur  
zulm kā samra nadāmat hai.

Ag, aur marz, aur ādāwat, agar  
thoṛī bhī ho, to bahut hai.

Chāndī, sone kī talab, nafs kī  
khūbiyān kho detī hai.

Dunyā kī niāmāt, jaise bādāl  
kā sāya, yā bijlī kī chamak.

Tawānāon se ho, aur ādmī ke  
pās āp ko haqīr mat kar.

Thoṛe khāne se sihat badan,  
aur saffāi qalb kī hai.

Jagah ādāwat kī dil meṃ, jaise  
jagah āg kī rākh meṃ.

Dushman ke sāth nekī karne  
us kī badī kā badlā hai.

Hakīm wuhī hai jo apnī shā-  
watōn par ghālib ho.

Insān wuhī hai jo apne ghazab  
par ghālib ho.

Ālim kā ek din, jāhil kī tamām  
zindagī se, bihtar hai.

Be taammul bāt mat kar, aur  
kāam be tadbīr ke.

Khizāb se jawānī hāth nahīn  
lagtī hai, aur tamannā se  
tawangarī.

Dunyā kī ḡhushī meṃ ḡham  
milā hai, aur us kī shīrīnī  
meṃ sam.

Jab badī ādmī kī ādat hūī, to  
us kā khonā dushwār hai.

Māl ek qahba hai; kabhū nek  
pās, kabhū bad pās.

Jis pādshāh meṃ ādl nahīn,  
rayat us kī tābī nahīn.

Har nafs apnī jins kī taraf māil  
hotā hai.

Farotānī se mansalat hāsil hotī  
hai, aur takabburī se halākat.

Maut se farāghat, aur zindagī  
se mashghūlī hai.

Zinā, sūd, riyā, shaitān ke  
bhāī hai.

Qināat se istighnā, aur sabar  
se maqsūd miltā hai.

Jo kisī par rahm nahīn kartā,  
so wuh bhī rahm nahīn kiyā  
jātā hai.

Sach balā ko dūr kartā hai, aur  
jhūṭh balā meṃ dāltā hai.

Jo apne bhed ko chhipātā hai,  
so murād ko pahunchtā hai.

Jo hawas kī pairāwī kartā hai,  
wuh halāk hotā hai.

Insān jis chīz ko bahut dost  
rakhtā hai, use aksar yād  
kartā hai.

Dunyādār ḡhāfil hai; jab mar-  
enge tab ḡhabardār honge.

Jo apne rutbe se baḡh nahīn  
chaltā hai, wuh salāmat  
rahtā hai.

Jo koí ihsán se inkár kare, us  
par minnat rakhá cháhe.

Guzrán karo bháíon kí tarah,  
aur muámala karo begánon  
kí tarah.

Khudá tawangar hai, aur ham  
us ke darwáze ke faqír hain.

Rázi karne se jo rázi na ho,  
wuh bará zálím hai.

Tú apne chhoton par rahm kar,  
bare tujh par rahm karegá.

Jis ne táqat se ziyáda uṭháya,  
wuh ájiz húa.

Khat faqír ke wáste mál, aur  
ghaní ke liye jamál hai.

Khudá jo cháhtá hai, asbáb us  
ká muhaiyá kar detá hai.

Álim pahchántá hai jáhil ko,  
kyunki wuh bhí jáhil thá.

Jo cháhtá hai ki tujh par ihsán  
kare, tú us par ihsán kar.

Jis Báddsháh men ádl nahín,  
so ek nahr hai bilá pání ke.

Jis álim men ámal nahín, so  
bádal hai bilá pání ke.

Kám par iqdám mat kar, jabtak  
us men fikr na kare tú.

Jabki mál kam ho játá hai, tab  
dost bhí kam ho játe hain.

Dushman se dostí záhir kar,  
agar us se nafá cháhtá  
hai.

Jo bhed ko chhípatá hai, ikh-  
tiyár us ke háth se nahín  
játá hai.

Dunyá ek sáya ná páedár hai,

aur jawání ek mihmán mu-  
sáfir hai.

Zálím ká ghar wairán hotá hai,  
jo thore din ke bád ho.

Balá unhín ká ghar dhúndtí  
hai, jo Khudá ke dost hain.

Jo chíz apne wáste bad jániye,  
wuh dusre ke liye bhí bad  
jániye.

Jo ádmí apne se rázi húa,  
us par badiyán bahut hotí  
hain.

Dunyá ek phul hai, us par  
guzar jáo, aur ábádí ke, us  
kí, darpe mat ho.

Akelá honá áqlmand ká bihtar  
hai, bad ke sáth hamna-  
shíní se.

Nek ke sáth hamnashíní bihtar  
hai, akele baiṭhne se.

Hásid kí yihí sazá hai, kí terí  
khushí se maghmúm hotá  
hai.

Dunyá us ke tálíbon ko chhor,  
aur murdár kutton ke sámh-  
ne dál.

Mál kyá hai? mazbut qilá hai,  
jo malámat ke tíron ko roktá  
hai.

Kamál hayá ká yih hai, kí ádmí  
áp se bhí sharm kare.

Jo áqlmand se madad cháhtá  
hai, wuh kabhú khatá nahín  
kartá.

Jáhil apná hí dushman hai;  
dusre ká dost kab hogá?

Sabr kunjī hai khushī kī, aur jaldī kunjī hai nadāmat kī.

Jis amr ko tū jāntā nahīn, us mein dar mat ā.

Agar jāhil kā jahl na hotā, to dānā kī dānāī mālūm na hotī.

De, aur minnat mat rakh, ki us kā fāida tujh ko pahunchegā.

Karāmat kā chhipānā bihtar hai; par mushk chhipāne se kahān  
chhiptī hai!

Allāh kī sifāt mein fikr kar, aur us kī zāt mein khauz mat kar.

Ghinā ghizā hai rūhon kī, jaise taām ghizā hai jismon kī.

Bahut ādmī dunyā ke liye āg kā jalnā qabūl karte hai.

Jis chiz se ādmī kī izzat rahe, wuhī us kā sadqa hai.

Sabr karnā kasab par bihtar hai, doston ke pās hājat le jāne se.

Jo apne haq mein bad jāniye, wuh dusre ke haq mein bhī bad  
jāniye.

Bāp dāde par fakhr karne se, hunar par fakhr karnā bihtar hai.

Jis ne dene kā ihsān kiyā, us ne sawāb ko barbād diyā.

Iqrār karne-wāle se muāf kiyā jātā hai, na isrār karne-wāle se.

Jis ne ghair kā hāl tujh se kahā, wuh terā hāl ghair se kahegā.

Jab bāt mukarrar hotī hai, tab dil mein qarār pakartī hai.

Hasad ek zang hai; jab tak use khātā nahīn jātā nahīn.

Jo qināat nahīn kartā hai, zamāna us ko balā mein dāltā hai.

Kamīna barhne se takabbur kartā hai, aur hākīm hone se zulm.

Do shakhs kabhū āsūda nahīn hote, tālib i ilm, aur tālib i māl kā.

Tajrabe se ilm barhtā hai, aur taraddud se ghalatī hotī hai.

Zīnat ādmī kī ilm se, aur zīnat ilm kī mārifat se hai.

Ghair ke kapre mat utār, aur chiriyon ke par mat ukhār.

Ek sāat kā ādl, sāth baras kī ibādat se, bihtar hai.

Bihtar ādmī wuh hai ki jis ke hāth aur zabān se kisī ko izzā na  
pahunche.

Āqil apnī zabān kā mālik hai, aur jāhil apnī zabān kā mamlūk  
hai.

Nafs kī tābjidārī se bāz rah, aur Khudā ke khilāf mat kar.

Hawas kī pairawī se bāz rah, aur Khudā kī mukhālifat se dar.

Jis ne laṛakpan mein ilm na sikhā, wuh burhāpe mein muazzaz  
na hūā.

Khushī kā ānsu sard, aur gham kā ānsu garm hotā hai.

Dīn yaqīn se miltā hai, aur yaqīn Khudā kī tawfīq se.

Tú apne háth ko khainch, aur tamanná ke darwáze par qufal de.  
Bihtar baqshish wuh hai, jo be derí aur be ihsán ke howe.

Apní umar ko gunáhoñ meñ mat kho, aur Kḥudá se kḥauf kar.  
Haláki hojiyo us ko jo ibádat kḥána meñ dikhláne ke liye  
baiṭhtá hai.

Zulm se áśáish kho játí hai, aur bagháwat se badí miltí hai.  
Apní rozí ke liye gham mat kḥá, wuh pahle tere muhayá kí  
gaí hai.

Jo apne se kam rutbe-wále par zulm kartá hai, wuh bará nádán  
hai.

Jis ne mañt ko bahut yád kiyá, wuh dunyá se thoṛe par rází  
húá.

Agar insán fáida farmánbardári ká jántá, to bádsháh us ká  
ghulám ho játá.

Kḥudá ke qurb se núr, aur kḥalq ke qurb se gham paidá hotá  
hai.

Jo bát na kahí, wuh ikhtiyár meñ hai, aur jab kahí, to ikhtiyár  
se gaí.

Ádmí áj mahhaloñ meñ, kal qabroñ meñ, parsuñ haahr meñ  
hogá.

Jo har bát par ná kḥúsh hotá hai, us ke dost aur rafíq kam  
honge.

Jo áp ko dáná jántá hai, Kḥudá aur ádmí us ko ahmaq jánte  
hain.

Diloñ kí quwat hikmat hai, jaisí jismoñ kí quwat taqwm hai.

Áqil kí shán se nahín ki fareb kare, aur phir áp us meñ  
pare.

Waqar-wálá, jaisá motí, níche baiṭhá húá; aur jaldí-wálá, jaisá  
machhlí, tairtí húi.

Nekbakht wuh hai, jo apne báp kí riyásat ko kamál meñ pahun-  
cháwe.

Dunyádár, jaise sawár kishtí ke, ki wuh un ko liye phirtí hai,  
aur we sote hain.

Parhezgári ek daraḥt hai, jis kí jaṛ qináat, aur phal ráhat hai.

Tawangári ko har taur se talab kiyá, par qináat se ziyáda koí  
ghiná na páí.



Do chízen ádmí ko halák kartí haiñ ; mál ká isráf, aur ziyáda goyí.

Chup rahná wasíla naját ká hai ; goyáí bulbul ko pinjare men dáltí hai.

Jis ne apne haq ko khoyá, wuh dusre ke haq kí pairawá kab karegá ?

Ummed ek saráb hai ; use jo dekhtá hai dhokhá khátá hai, aur maqsúd ko nahín pahunchtá.

Maqsúd terá jab ghairon se hásil ho, to bháí se mat talab kar.

Jo apne nafs ko pahchántá hai, kisí ká kahná use zarar nahín kartá hai.

Thorá kalám jo bújhá jáe, bihtar hai bahut se jo malál men dále.

Jism kí sihat kháne se, aur rúh kí sihat farmánbardári se hai.

Jo apne bháí ke liye kúá khodtá hai, so ap hí us men girtá hai.

Apne bháí par tán mat kar ; Alláh us ko naját degá, aur tujh ko mubtalá karegá.

Nafs ká muhásaba kar, sálim rahégá ; aur khatron men dar mat á, nadámat khainchegá.

Nek o bad men, jo tamíz nahín kartá hai, wuh bhí ek jánwar hai.

Hub duniyá kí aql ko khotí hai, aur dil ko hikmat se báz rakhtí hai.

Bíná wuh hai, jo apne gunáhon par muhít, aur apne aibon par wáqif ho.

Hasad yá hásid ke marne se chhuṭtí hai, yá, jis par hasad kí us ke marne se ?

Kishtí par sawár honá khatre men parná hai, aur Bádsah ke pás jáná us se ziyáda.

Jis ne bakhshish kí, wuh buzurg aur sardár huá ; aur jis ne buḡhl kiyá, wuh zalíl aur khwár.

Jis ne apní ummedon par tákhír kí, us ne páyá ; aur jis ne jaldí kí, wuh mahrum rahá.

Khúshí nahín hai, magar nekon ke liye; aur gham nahín hai, magar badon ke liye.

Nek wuh hai jo dusre ko shar se bacháwe, aur achchhí ráh batláwe.

Jo jaldí kartá hai, so khatá kartá hai; jo derí kartá hai, so murád pátá hai.

Aql ke liye do fazílaten hain, ek aql, jis se fáida hásil kare; dusrí, goyáí jis se fáida de.

Jo muqaddar men hai, so pahunchegá; harís mahrum rahtá hai, baḡhíl aur hásid mazmúm aur maghmúm.

Ghar lene ke pahle, hamsáe ká hál tahqíq kar; aur chalne ke pahle, rafíq ká.

Aql ke, jo munh men so dil men; ahmaq ke, jo dil men so munh men hai.

Zikr wuhí bihtar hai, jo dil se ho tazarrú ke sáth, na wuh ki zabán se parhezgárí ke sáth.

Pák kar nafs ko, us chíz se jo us men hai; tú us ke khúbiyán aur buráiyán jántá hai?

Dost sachchá wuh hai, jo tere aibon par tujhe khabardár kartá hai, aur ap par muqaddam rakhtá hai.

Agar sach surat pakartá, to sher hotá; aur, agar jhúth surat pakartá to lomrí hotá.

Imán wuh hai ki sach ko jhúth par ikhtiyár kare, jahán sach zarar kare, aur jhúth fáida de.

Bár Khudáyá, tú ne balá ko názil kiyá, to sabar bhí de; aur sihat atá kí, to shukr bhí de.

Jo ilm ki saláhiyat na baḡshe, wuh gumráhí hai; aur jo mál ki nafa na de, wuh wabál hai.

Bihtar ádmí wuh hai, jo apne aibon par bíná, aur dusre ke aibon men andhá ho.

Nekí karnewále se mahabbat, aur badí karnewále se kína rakhná, dilon kí sarisht hai.

Himmat kí kotáhí, tadbír kí kamí, fikr kí sustí, bartarí se mahrúm rakhtí hai.

Dín men parhezgárí, hádison par sabr, aur máishat men sabr karná, kamál aql ká hai.

Ashráf ashráfí hai, agarchi mufis ho; aur kamína kamína hai, agarchi tawángar ho.

Dil kí taraf nigáh rakhná nek bakhhtí hai, aur nigáh kí taraf dil ko lagáná bad bakhhtí.

Buḡhl aur jihal tawázu ke sáth bihtar hai, ilm aur saḡhāwat se jo gharúr ke sáth hai.

Jo zamána tere sáth muwáfaqat na kare, to tú zamán ke sáth muwáfaqat kar.

Agar nekí tujhe pahunche, to bhí ḡhushí kar; aur agar badí tujh se dúr kíjāe, to bhí ḡhush ho.

Zulm ká din mazlúm par aisá saḡht nahín, jaise badle ká din zálím par.

Sharír ko apní sharárat zikr karná ásan hai, us se kí maghmúm apne gham ko zikr karē.

Bahut soná aur sustí Alláh se dúr kartí hai, aur gharíbí láti hai.

Ḡhulám ká koí bháí nahín, jaise jhúṭhe ko maruwat, aur hásid ko árám nahín.

Daulat aur niāmat láiq iātibár ke nahín hai, ek sáya ná páedár hai, dusre mihmán musáfir.

Bís baras ká gabhrú, tís baras ká jawán, chálís ká adheṛ, pachás ká buḡdhá hotá hai.

Admí jabtak bahut saḡhtí par sabr nahín kartá, thore matlab ko nahín pahunchtá.

Buḡhl mihrbání ke sáth bihtar hai bakhshish se, ki jis ke sáth bahut ízá ho.

Admí ke zikr se parhez kar, ki wuh bímárí hai, aur Alláh ká zikr kiyá kar, ki wuh shifá hai.

Sayad wuh hai, jo guzre húe se pand pizír ho; aur bad wuh hai jo ap ko bihtar jántá hai.

Jo rát aur din ke taghír se ḡhabardár na ho, to malámat aur nasíhat se kab ḡhabardár hogá.

Iḡhlás wuh hai ki ibádat karne meṅ sawáb kí ummed aur azáb ká ḡar na ho.

Agar buzurgí cháhtá hai, to ájizí iḡhtiyár kar; aur agar daulat cháhtá hai, to qináat kar.

Jo ilm kī talab meṇ kḥūb koshīsh nahīn kartā hai, wuh us ilm ke maqsūd par nahīn pahunchtā.

Mat bigār us chīz ko jis kī islāh dushwār ho, aur mat band kar wuh darwāza ki jise khol na sake.

Jis ne dāwā kiyā us chīz kā, jo us meṇ nahīn hai, wuh imtihān ke waqt ruswā hogā.

Har ilāqe se dil ko bāz rakhnā, aur Allāh ke sāth ilāqa rakhnā, tawakkul hai.

Dunyā meṇ musāfir, aur rāh chalnewāle kī tarah rah, aur āp ko ahil i qabar se gin.

Kamīnon se dostī karne meṇ parhez kar; kyūnki qarībōn ko tujh se dūr, aur dūron ko nazdīk kar denge.

Zālim murda hai, agarchi zindōn ke ghar meṇ ho; aur muhsin zinda hai, agarchi murdōn ke ghar meṇ ho.

Bāt wuhī kiyā chāhiye, jis kī shuhrat se nek nāmī ho; aur kām wuhī bihtar hai, ki jis ke karne se sawāb mile.

Jo terī bāt par iʿtimād nahīn kartā hai, use nasīhat mat kar; aur jo koī tujh se qabūl nahīn kartā, us par ihsān mat kar.

Jo ilm jāntā hai aur izhār nahīn kartā, wuh bihtar hai us se ki jo jāntā hai aur lāfzanī kartā hai.

Ahmaq wuh hai jo ihsān nahīn kartā aur ahukr guzarī chāhtā hai, aur badī kartā hai aur tawaqqu nekī kī rakhtā hai.

Dushman kī islāh mīṭhī bāt se āsān hai, ki us kī islāh ihsān se kare.

Aql se bihtar koī tadbīr nahīn, aur harām na karne se bihtar koī parhezgārī nahīn, aur kḥulq se bihtar koī kḥubī nahīn.

ʿAdmī do qism par hai, ek to wuh jo matlab ko nahīn pahunchtā; duarā, wuh jo pahunchtā hai aur ser nahīn hotā.

Ahmaq se do kḥaslatē nahīn chhuṭī haiṇ, raste meṇ idhar udhar dekhnā, aur be soche jawāb denā.

Jo māl jamā karne kā qasd kartā hai, wuh mahsūn rahtā hai; aur jo zamāne kī muwāfiqat kā gumān kartā hai, wuh majnūn hai.

Jo chīz tere hāth se jātī rahī us par afsos mat kar, kyūnki terī agar hotī, to dusre ke pās na jātī.

Tín ádmí tín shaḡhs se nafá nahín uṡháte ; sharíf daní se, neko-kár bad-kár se, dáná nádán se.

Wazír ke khonṡe hone, aur níyat ke bad rakhne, aur rayat par zulm karne, aur bad tadbírí se mulk játá hai.

Chár chíz ko chár chíz se serí nahín ; ánkḡ ko dekhne se, kán ko sunne se, ranḡí ko mard se, zamín ko pání se.

Haq dár kábhú zalíl nahín hotá, agarchi sárá ʔlim mutṡafiq ho ; aur bátil wálá kabhú muazzaz nahín hotá, agarchi rúdár ho.

Jo apne haq meṡ dost rakhtá hai, so bhái ke sáth kar ; aur jo apne haq meṡ bad jántá hai, wuh us ke liye bhí bad ján.

Tín ádmí muazzaz hote haiṡ ; ek buṡhá buṡhápe se, dusre, sáhibi-ʔlm ʔlm se, tísre Bádsháh Bádsháhat ke sabab se.

Hoshiyárí ádmí kí yih hai ki kisí ko fareb na de, aur kamál us ká yih hai, ki áp bhí kisí se fareb na kháwe.

Kisí ne ek hakím se puchhá, Tum jánte ho us chíz ko, ki jis par hasad na howe ? aur sáhib i balá ko, ki jis par rahm na kiyá jáwe ? Kahá, hán, tawázu aur takabbur hai.

## CHAP. II.

## F A B L E S.

*Hiran aur Lomrī kī tamsīl.**The Deer and the Fox.*

Ek hiran piyāsá hokar pání ke chashme pás áyá, ki us se pání píe; wuh chashma bare ghár men thá. Jab pání píkar cháhá ki upar chaṛhe, chaṛh na saká. Ek lomrī ne dekhkar kahá, Ai bháí, tú ne bahut burá kám kiyá, kyúñki utarne se pahle chaṛhne ká rásta dekh na liyá.

*Hásíl is ká yih hai.*

Jo pání men utartá hai aur pair nahín saktá wuh dúbegá.

*Khargosh aur Gidh kī tamsīl.**The Hares and the Eagles.*

Ek bár khargoshon aur gidhon men laráí thí. Khargoshon ne lomriyon se madad cháhí. Unhon ne kahá, Agar ham tum-háre aur un ke hál se wáqif na hote, to jaisá kahte ho, waisáhi karte.

*Hásíl is ká yih hai.*

Admí ko cháhiye ki ap se jo qawí ho, us se bigar na kare.

*Málí aur tarkárí kī tamsīl.**The Gardener and his Herbs.*

Kisí ne dekhá ki ek málí tarkárí ko sech rahá thá; us ne kahá, Yih kyá hai, ki janglí tarkárí ko koí nahín sechtá aur khúsh numá hotí hai! Málí ne jawáb diyá, ki wuh, apní má se parwarish pátí hai, aur yih apne báp kī jorú se.

*Hásíl is ká yih hai.*

Má kī parwarish bihtar hai, sautelí má kī parwarish se.

*Ādmī aur But kī tamsīl.**The Man and his Idol.*

Kisī ādmī ke ghar men ek But thā, ki wuh hamesha use pujtā, aur har roz us ke wāste ek jānwar zabh kartā. Aḳhir ko, us kā māl sab ḳharch ho gayā. Pas, hairān hokar us but ne kahā, ki apnā māl mere liye ḳharch mat karo, ki phir tum mujhe malāmat kāroge.

*Hāsīl is kā yih hai.*

Jo apnā māl gunāhon men ḳharch kartā hai, wuh kahtā hai, Ki Allāh ne mujhe faqīr kar diyā.

*Bherē aur Sher kī tamsīl.**The Wolf and the Lion.*

Ek bār bheriyā ḳhūk ke bachche ko liye jātā thā, rāh men sher se mulāqāt hūe; us ne chhīn liyā. Bherē ne apne jī men kahā, Main ne kaisī chīz ghasab kī jo mere pās na rahī !

*Hāsīl is kā yih hai.*

Jo chīz ki zulm se hāth ātī hai, wuh us ke pās nahīn rahtī; aur agar rahtī hai, to kām nahīn ātī.

*Laṛke aur Bichchhū kī tamsīl.**The Boy and the Scorpion.*

Kisī waqt ek laṛke ne ṭīḍī shikār kī thī. Ek roz bichchhū ko dekhkar samjhā ki yih ṭīḍī hai. Is ḳhiyāl se us ne hāth baṛhāyā ki pakṛe, phir hāth ko khench liyā. Bichchhū ne kahā, Agar tu mujhe pakartā, to phir kabhū ṭīḍī kā shikār na kartā.

*Hāsīl is kā yih hai.*

Ādmī ko chāhe ki bhale aur bure ko samjhe, aur har ek ke muwāfiq kām kare.

*Billī aur Sohan kī tamsīl.**The Cat and File.*

Ek billā kisī lohār ke ghar men jākar sohan ko chāṭne lagā, aur us kī zabān se ḳhūn jāri hūā. Wuh yih samajhkar ki

sohan se nikaltá hai use nigaltá thá, yahán tak, ki us ke sári zabán kaṭ gaí aur mar gayá.

*Hásíl is ká yih hai.*

Admí ko bad kám achchhá málúm hotá hai, aur wuh use lazíz jántá hai, aur yih bát nahín samajhtá, ki us se umr kho játi hai.

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*Chargh aur Murgh kí tamsíl.*

*The Hawks and the Cocks.*

Charghon ko khabar pahunchí ki murgh bímár haiṅ. Táús kí khál uphkar unhen dekhne gae, aur kahá, Alissalám alaikum ! Ai bháío, kyá hál hai tumhárá? We bole, Ki jis roz ham tumhárá munh nahín dekhte, khaír se hote haiṅ.

*Hásíl is ká yih hai.*

Bahut ádmí aise haiṅ, ki mahabbat záhir karte haiṅ, aur jí men daghábazí rakhte haiṅ.

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*Kutte aur Khargosh kí tamsíl.*

*The Dog and the Hare.*

Ek kutte ne khargosh ko pakrá aur dānton se káttá, aur khún zabán se cháttá. Khargosh ne kahá, ki Ai bháí, jab tú káttá hai, to aisá málúm hotá hai, ki jaise koí kisí ká dushman ho ; aur jab cháttá hai, to yih málúm hotá hai, ki jaise koí dost ho.

*Hásíl is ká yih hai.*

Ki jis ke jí men fareb hotá hai, wuh dostí aur mahabbat záhir kartá hai.

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*Bat aur Abábíl kí tamsíl.*

*The Goose and the Swallow.*

Bat aur abábíl ápas men shirkat se guzrán karte the, aur ek hí makán men donon kí charágáh thí. Ek roz un donon ne gumán shikárí ká kiyá. Abábíl, chúnki halká thá, ur gayá aur bach rahá. Bat is liye ki bháí thí saiyádon ne use pakar liyá aur zabah kiyá.

*Hásíl is ká yih hai.*

Jo apní ghair jins ke sáth shirkat kartá hai, wuh ákhir ko kharáb hotá hai.



*Hiran aur Sher kí tamsíl.**The Deer and the Lion.*

Kisí waqt ek hiran shikárí ke đar se bhágkar ek ghár ke andar baiṭhá. Ek sher ne wahín jákar us ká shikár kiyá. Hiran marte waqt kahne lagá, Afsos ! merí yih kyá bad-bakhtí thí ki ádmí ke đar se bhágkar aur ek zabardast ke panje meṇ phansá !

*Hásil is ká yih hai.*

Ki jo shakhs thoṛí áfat se tarasnág hokar bhágtá hai, wuh us se barí áfat meṇ partá hai.

*Kutte aur Lomṛí kí tamsíl.**The Dog and the Fox.*

Kisí waqt ek kutte ne sher ká chamṛá dekhá us ke nazdik jákar dánt se káṭne lagá. Yih be adabí kutte kí lomṛí ne dekhkar kahá, Agar yih haiwán, ki hamará tumhárá Bádsháh kahlátá thá, zinda hotá, to tú us ke panje ke nákhun ko apne dánt se bará dekhtá, aur áj tú us ke chamṛe ko káṭtá hai !

*Hásil is ká yih hai.*

Bád marne ke bhí murdoṇ aur buzurgoṇ ke nám kí pásdarái zurúr hai, aur jitná adab ki jíne kí hálat meṇ kiyá játá hai, marne ke bád bhí cháhiye.

*Peṭ aur Azá kí tamsíl.**The Belly and the Members.*

Ek bár shikam aur azá meṇ qaziya huá. Donoṇ ne kahá, Ki ham jism ko uṭhée phirte haiṇ, aur us kí hifázat karte haiṇ, Azá bole, Ham apní quwat se liye phirte haiṇ. Peṭ ne kahá. Agar maiṇ kuchh na khaúṇ, to tum na chal sako, aur na uṭhá, sako.

*Hásil is ká yih hai.*

Jo shakhs apne sardár aur apne se zoráwar kí pairawí na kare, balki us se dáwe barábarí ká kare, to ákhir ko, wuh kharáb hotá hai, aur jis kám meṇ muqarrar hai use kar nahíṇ sakegá.

*Do Murgh kí tamsíl.**The two Cocks.*

Do murgh kisí chíz ke liye ápas men larte the. Un men ek ghálib húá dusrá bhág gayá. Bád us ke, jo ghálib húá thá, wuh ek unche bálákháne par baiṭhkar, bázú pharkáte aur báng dete húa faḡhr karne lagá. Itne men ek kuttá use dekh, ekhí hamle men pakar le gayá.

*Hásil is ká yih hai.*

Admí ko na cháhiye ki apne zor ká faḡhr kare, kyúñki ghurúr aur faḡhr admí ko ján se khotá hai.

*Machchhar aur Bail kí tamsíl.**The Fly and the Ox.*

Ek machchhar kisí bail ke síng per baiṭhkar sochne lagá, ki Main bhárá húá húngá. Tab us ne kahá, Ai bail, mere baiṭhne se agar tujh ko bojھ málúm húá ho, to kah, main chalá jáúñ. Bail bolá, Ai machchhar, tú kis par baiṭhá hai, so mujhe málum nahín, aur kis ko dukh pahunchtá hai, so bhí main nahín jantá hún.

*Hásil is ká yih hai.*

Jo shaḡhs apní quwat aur tawánái par auron se ghurúr kartá hai, wuh nipaṭ haqír hai.

*Admí aur Maut kí tamsíl.**Man and Death.*

Koí shaḡhs lakrí ká ek bojھ liye játá thá. Bojھ ke máre bahut thakkar, us ne use apne kándhe se phenk diyá, aur maut ko pukára. Wuhín maut házir hokar bolí, Tú ne mujhe kyún buláyá. Us ne kahá, Ki mere kándhe par yih bojھ ko uthá de, is liye buláyá hai.

*Hásil is ká yih hai.*

Dunyá ke bích sabhí apní hayát cháhte haiñ. Bahut gharíb aur láchár hone par bhí koí maut nahín mángtá.

*Habshí kí tamsíl.**The Blackamoor.*

Ek habshí kapre utár, barf le apne badan men malne lagá. Is men kisi shakhs ne kahá, Ají, tum kyún barf malte ho ? Bolá, ki Sufed hone ke liye. Is men kisi dáná ne, ákar kahá, ki Ai miyán, tum apne badan ko dukh na do, tumhárá badan barf ko siyáh kar saktá hai, par barf tumháre badan kí siyáhi kho na sakegi.

*Hásil is ká yih hai.*

Bad ádmí bhale ko burá kar saktá hai, par bure se bhalá karne kí táqat kam kisi ko hai.

*Sher aur do Bail kí tamsíl.**The Lion and the two Bullocks.*

Kisi waqt ek sher do bail par daurá. Donon bail muttafiq hokar us ko síng se márne lage, aur us ko apne bích áne na diyá. Sher ne un donon ko fareb dene ke liye, judá hokar kahá, Ai bailo, tum ápas men judá hokar jo farq se raho, to main kisi ko kuchh no kahúngá. Is bát par iátimád karke, donon alag ho gae, wuhín sher ne donon ko shikár kiyá.

*Hásil is ká yih hai.*

Ádmí jab-tak ki muttafiq rahen, tab tak koí dushmaní karke un par ghálib ho nahín saktá. Be ittafáqí se sabhí máre játe hain.

*Larke kí tamsíl.**The Boy fallen into the River.*

Kisi waqt ek larhá áp se pání men girá. Pair na jántá thá, is liye ghothe kháne lage. Ráste par se ek shakhs ko madad ke liye pukará, aur buláyá. Wuh nazdík já pání men girne ke báab men malámat karní shurú kí. Larke ne kahá, Pahle mujhe bacháíye, píchhe malámat kar líjiegá.

*Hásil is ká yih hai.*

Tumhárá koí dost jo áfat men pare, to pahle use áfat se bachákar, píchhe malámat karná bihtar hai.

*Súraj aur Hawá kí tamsíl.**The Sun and the Wind.*

Súraj aur hawá ke bích jhagrá huá, ki dekhen kaun ádmí ke kapre utarwá saktá hai. Is men hawá bare zor se bahne lagi. Ádmí ne us zor ke sambháalne ke liye apná kaprá badan men lapet liyá. Jab din charhá aur áftáb kí shuá bahut tez húi, tab ádmí ne garmí ke máre, apná kaprá bojھ samajھkar badan se utár dálá.

*Hásil is ká yih hai.*

Admiyon ko cháhiye ki apne hausle ke muwáfiq dawí karen, to píchhe sharmandagí na ho, jaise hawá pashemán húi.

*Kaí Bheriyon kí tamsíl.**The Wolves drinking up the Water to get at the Hides.*

Kaí bheriyon ne ek khandaq men gáe ká chamrá dekhkar kháne ká iráda kiyá. Lekin khandaq pání se bhará thá, aur chamrá bhí nazdík na thá. Itne men unhon ne báham ittifaq kar yih mashwara kiyá, ki pahle pání píkar khandaq sukháwen, píchhe chamrá kháwen. Yih dil men thánkar, pet bharkar pání ke píne se sabhí pet phatkar mar gae, chamrá khá na sake.

*Hasíl is ká yih hai.*

Kam aql wuh kám kartá hai jis se ján kho játí hai.

*Kachhwe aur K̐hargosh kí tamsíl.**The Tortoise and the Hare.*

Kisí waqt ek kachhwe aur k̐hargosh ne ápas men dauṛne ká áhad paimán karke, ek pahár tak had muqarrar kí, aur us pahár kí taraf dauṛe. K̐hargosh apní lághrí, aur tezrawí aur halkápan ke sabab raste men thakkar, so gayá. Kachhwá apní is jisámat aur áhista chalne par bhí ráste men na sustáyá, na darmánda huá, aur pahár par já baiṭhá. Tab k̐hargosh ne jákar dekhá, ki kachhwá áge chalá gayá hai, is men sharmin-da huá, par us waqt kí nadámat kisí kám na áí.

*Hásil is ká yih hai.*

Zoráwar aur kam zor men laṛáí hone se cháhiye ki kam zor gháfil na rahe: aisá ittifáq hotá hai, ki zoráwar kí ghaflat se kam zor fatahmand hotá hai.

*Sher babar aur Lomṛí kí tamsíl.**The Lion and the Fox.*

Ek sher babar, burhápe ke sabab kam zor hokar kisí jánwar ko shikár kar na saktá thá. Is liye apní khurák ke wáste fareb dene ke iráde par tamáruz kar ek ghár ke andar rahá thá, ki jo koí haiwan use dekhne ko áwe, us ko usí khandaq ke andar pakarkar kháwe. Is men ek lomṛí us ke yahán já, ghár ke darwáze par kharí ho salám kar bolí, Ai jánwaron ke Bád-sháh, Ap kaise hain? Sher ne kahá, Tú is ke andar kyúñ nahín átí? Lomṛí ne kahá, Jahánpanáh, main ne yahán ákar bahuteron ke paithne kí álamat dekhí, lekin báhír nikalne ká, ek ke bhí nishán na páyá.

*Hásil is ká yih hai.*

Ádmí ko na cháhiye ki bin bujhe samjhe kisí kám men dakhal pæ.

*Kabútarí kí tamsíl.**The Pigeon.*

Koí kabútarí piyásí hokar ek diwár ke gird ghúmtí thí. Ittifáqan ek kánse pání se bhará húá, us diwár par nazar pará. Kabútarí ne jaldí se urkar ap ko us kánse par mára, ki potá phat gayá. Us waqt us ne kahá, Main ájab badbakht hún, ki pání kí talab men jaldí kí, aur apní ján khoí.

*Hásil is ká yih hai.*

Ahistagí aur sahúlat se kám karná bihtar hai jaldí se.

*Lohár aur Kutte kí tamsíl.**The Dog and the Blacksmith.*

Kisí lohár ke ghar ek kuttá thá; jab tak málik us ká kám kiyá kartá wuh soyá kartá. Jis waqt wuh lohár kám se fará-ghat kar kháne ke liye baiṭhtá, us waqt wuh kuttá bedár hotá.

Lohár ne kahá, Ai badzát, kyá sabab hai, áwázi gahan se jis se zamín kámpťí hai, tú bedár nahín hotá, aur dánt kí áwáz se jág uťhtá hai.

*Hásil is ká yih hai.*

Ádmí jab namáz kí áwáz suntá hai, to so rahtá hai, aur jab báje kí áwáz suní to píchhe daurťá hai.

*Ádmí aur Ghoří kí tamsíl.*

*The Man and the Mare.*

Ek ádmí gábhin ghoří par sawár húa thá. Ittifáqan wuh ráh men jan paří. Us ká bachchá thoří dúr chalkar thahar gayá, aur kahá, Ai áqá, dekhtá hai, ki main chhoťá hún, aur chal nahín saktá; agar tú mujhe chhořkar chalá jáwegá, to main yaháu halák ho jáúngá; aur jo to mujhe apne sáth lewe aur merí parwarish kare, ki jawán ho jáún, to main apní píth par tujhe le chalúngá, aur jahán kahín jáyá cháhegá, wahán jald pahuncháúngá.

*Hásil is ká yih hai.*

Ádmí ko cháhiye ki jo mustahiq ihsán ká hai, us ke sáth ihsán kare.

*Ádmí aur Súar kí tamsíl.*

*The man and the Hog.*

Kísí waqt men ek ádmí ne menđhe, aur bheří, aur súar ko bail par ládkar shahr kí taraf le chalá, ki sab ko beche. Menđhá aur bheří bail ko kuchh ízá na detí thí, aur súar sáří ráh chillátá, aur bail ko mártá thá. Us ádmí ne kahá, Ai badzát, kis wáste tú qarár nahín pakartá, aur ye donoñ chup hain? Křhinzír bolá, Har koí apne hál se wáqif hai, menđhe ko jo koí lewegá, us ke bálon ke liye: aur bheří ko dudh ke wáste. Mujh men na bál hain, na dudh; pas, jis waqt ki shahr men pahunchúngá mazbah men bhejá jáúngá.

*Hásil is ká yih hai.*

Jo ádmí badiyán aur gunáhon ko kartá hai, wuh apne anjám . ko jántá hai.

*Hiran aur Gadhe kí tamsíl.**The Deer and the Ass.*

Ek hiran aur gadhá báham áshná the. Rát ko charne ke wáste kisé bāgh meñ gae. Hiran ne gadhe ko kahá khabardár boliyo mat, bāghbán sotá hai. Gadhá bewaqúf kahne lagá, kí is waqt merí tabíyat bahut khush hai, tum kaho, to main rengún. Hiran bolá, Agar aisá karoge, to málí ke háth se khúb kutke kháoge. Do tín bár us ne ise mana kiyá, lekin us gadhe ne us ke kahne ko na máná, rengne lagá. Málí kí áñkh jo khulí, to ek sonṭá háth meñ lekar, píchhe un ke daurá; hiran to apní jaldrawí se nikal gayá, aur gadhá kam zor bhág na saká. Málí ne khúb már dharí. Gharaz, jo koí apne dáná dost ká kahá na mánegá kharáb hogá.

*Chiriyá aur Kawe kí tamsíl.**The Bird and the Crow.*

Ek kawe ne namak ká ghar banáyá thá, aur ek chiriyá ne mom ka; we donon pás, pás, rahte the. Ek roz chiriyá ne kháná pakáyá, namak na thá, kawe se mángá. Us ne kahá, Kyá main tere wáste apná ghar toṛún? chal, dúr ho. Chiriyá phirkar chalí áí. Ek roz meñ jo barsá kawe ká ghar ghul gayá, tab kawe ne chiriyá ke pás jákar panáh mángí. Chiriyá ne kahá, Suno, ham ne zarásá namak mángá thá, tú ne na diyá, kyá muzáyaqa! á, baiṭh.

*Aslí muddaṭ yih hai.*

Ki badí ká badlá lená ásan hai, lekin burái ke iwaz bhalái karní saḡht mushkil.

*Bárah-singe kí tamsíl.**The Stag drinking.*

Kisí waqt ek bárah-singá píyásá hokar táláb meñ já pání píyá, aur wunhín, pání ke bích apní naliyon ká dublá pá dekhkar ghamgín húa, lekin sing kí barái par khúsh húa. Shikáriyon ke pahunchte hiran bhágkar dúr nikal gayá; is liye, shikári us

ko shikár kar na sake. Jab wuh pahár men jákar ghane jangal men paithá aur lambe síng ke sabab, darakhthon kí dál o pát men phansá, tab shikáriyon ne wahán jákar us ko mára. Hiran ne, dam tũtne ke waqt, áh márkar kahá, Afsos ! jis háth páñw ko main ne haqír jáná thá, us ne mujhe bacháyá thá ; aur jis síng ká bharosá kiyá thá, us ne merí ján khoí.

*Hásil is ká yih hai.*

Admí ko cháhiye ki asbáb par takiya na kare, aur be asbábí se náumed na ho. Aksar aisá húá hai, ki be-sabábí sabáb husúl matlab ká húí hai, aur asbáb mújab mazarrat ká.

*Makrí aur Shahd kí Makkhí kí tamsíl.*

*The Spider and the Bee.*

Kisí waqt ek makrí ne shahd kí makkhí se kahá, Agar tú mujh ko apne sáth rakho, to main tumhári tarah shahd láúñ. Is bát ke bárbár kahne se makkhí ne use qubúl kiyá. Bád us ke, jab makrí wuh kám bajá lá na sakí, tab makkhí ne use dang márkar márdálá. Dam tũtne ke waqt wuh apne dil men kahne lagí, Afsos ! jis kám se mere burá húá, use main ne qabúl kiyá. Ras láne kí qudrat mujh men na thí, kis liye shahd banáne kí árzú kí thí ?

*Hásil is ká yih hai.*

Be mahárat agar koí kisí kám men daḡhal kare, to us kí bát jhúthí hotí haí, aur wuh ádmíyon men halká aur ná láiq hotá hai.

*Jharberí kí tamsíl.*

*The Bramble.*

Ek jharberí ne kisí málí se kahá, ki Agar koí ihtiyát se mujhe bágħ men lagáe, aur pání se sench kar merí ḡhidmat kare, to mere phul aur phal ke dekhne kí árzú bádsháh karen. Yih sun, bágħbán ne us ko le bágħ men achchhí jagah lagáyá, aur har roz bárbár paní dene lagá. Us ke kánṭe barḡ gae aur mazbút húa. We darakhṭ jo us ke nazdík the, un ke upar talak us kí sháḡḡhen phailkar, aur peron ko zarar pahuncháne lagin.



Akhir, áhiste, áhiste, us kí jar ne barhkar, sáre bágh ko gher liyá ; kánṭon ke sabab koí us ke pás já na saktá thá.

*Hásil is ká yih hai.*

Bad ádmí ko panáh dekar jitní ki us kí tauqír kḡiye, utní hí us kí sharárat aur badzáti barhtí hai ; aur jitná us par ihsán kḡiye, utní hí wuh burái kartá hai.

*Sher, aur Lomṛí, aur Bheriye kí tamsíl.*

*The Lion, Fox, and Wolf dividing the prey.*

Sher, aur lomṛí, aur bheriye men dostí thí. Ek roz shikár ke liye sab ke sab nikle. Ittifáqan ek gadhe, aur hiran, aur kḡhargosh ko shikár kiyá. Sher ne bheriye se kahá, A, tú taq-sím kar de. Us ne kahá, Gadhá, tum lo ; aur kḡhargosh, lomṛí ; aur hiran mujh ko do. Sher ne ghusse hokar bheriye kí áṅkhen nikál lín. Us ke bád lomṛí se kahá, Tú taqsím kar. Us ne kahá, Taqsím to záhír hai, gadhe ko kal kháiyó, aur hiran shám ko, aur kḡhargosh se bích men náshta karo. Sher ne kahá, Ai lomṛí, tú taqsím men to barí dáná hai, yih tú ne kahán se síkhá ? Us ne kahá, Bheriye kí áṅkhon se.

*Bímár Sher, aur Lomṛí, aur Bheriye kí tamsíl.*

*The sick Lion, the Fox, and the Wolf.*

Kisí waqt men ek sher bímár pará, sab darande us kí ádat ko áe, magar lomṛí na áí. Bheriye ne us kí chughalí kí. Yih kḡhabar lomṛí ko pahunch gaí. Sher ne bheriye se kahá, Ki jab lomṛí áwe tab mujhe kḡhabar karná. Jis waqt ki wuh áí, bheriye ne ishára kar diyá. Sher ne púchhá, Itne din tak tú kahán thí ? Us ne kahá, Dawá kí talásh men. Phir us ne kahá, Kyá dawá láí ? Kahá, Bheriye kí sáq ká muhra áp kí dawá hai. Sher ne usí waqt changul bheriye ko mára, aur haḡdí us kí nikálkar khá gayá. Lomṛí rukshat húi, aur bheriyá píchhe se, lohu men tar batar, niklá. Lomṛí ne kahá, Jab bád-sháhon ke pás baiṭhe, to us bát ko, ki munh se kyá nikaltá hai, kḡhiyál rakhná zarúr cháhiye.

*Kabútarí aur Kawe kí tamsíl.**The Pigeon and the Crow.*

Ek bār kabútarí aur kawe se pání ke garhe par jhagrá huá; aur har ek dáwí kartá thá, kí yih meré 'hai. Akhir chiríyon ke qází pás gae, aur har ek ne apne dáwí ko 'bayán kiyá. Us ne gawáh talab kiyá. Gawáh koí lá na saká. Qází ne yih hukm kiyá, kí kabútarí ká hai. Us ne púchhá, Kí mere wáste tum ne kis dalíl se hukm kiyá, aur kawe ko kis wajah se, na dil-wáyá? Qází ne kahá, Terá sach mashhúr hai, chunánchi, Arab men masal hai, kí falání kabútarí se sachchá ziyáda hai. Us kabútarí ne kahá, Agar yún hai, to sach yih hai, kí haq kawe ká hai; aur main wuh nahín, kí jis kí nek khaslat mashhúr ho us ke khiláf kare. Phir qází ne púchhá, Kí tú ne jhúth dáwí kyún kiyá thá? Bolí us ne, Pání ko mana kiyá, is liye main ne ghusse men ákar jhúth dáwí kiyá thá; lekin rajú karná haq kí taraf bihtar hai, bátíl par isrár karne se, aur yih shuhrat mere liye hazár chaqar se bihtar hai.

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CHAPTER III.  
A N E C D O T E S.

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HIKÁYAT 1.

*The Duty of Kings.*

Ek Bádsháh ne apne wazír se púchhá, Ki sab se bihtar mere haq men kyá hai? Arz kí, Adal karná, aur raiyat kí parwárish.

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HIKÁYAT 2.

*Eating, when proper for the Rich and the Poor.*

Ek ne hakím se puchhá, ki Waqt kháná kháne ká kaun sá hai? Bolá, Daulatmand ke taín jis waqt ishtihá ho; aur faqír ko jis waqt muyassar áwe.

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HIKÁYAT 3.

*Plato's Saying.*

Ek shakhs ne Aflátún se púchhá, Ki tum ne bahut barson daryá ká safar kiyá, daryá men kyá kyá ajáib dekhe? Aflátún ne jawáb diyá, Ki yihí ajúba dekhá, Ki main daryá se kináre pahunchá.

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HIKÁYAT 4.

*As you do to others, it will be done to you.*

Ek shakhs ne kisi ko be taqír már dala. Log use hakím pás le gae. Hakím ne us ke qisás men use top ke munh par urá diyá. Naqal mashhúr hai, jo jaisá karegá, so waisá páwegá.

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HIKÁYAT 5.

*The five Virtues and Vices of Men.*

Admí men pánch jauhar hain, aur un pánchon ke pánch dushman. Pahlá, ilm, us ká dushman takabbur. Dusrá, bakhshish, us ká hásid taassuf. Tisrá, aql, us ká adí ghussa

Chauthá, sabr, 'us ká mukhálif lálach. Páñchwán, sach kahná, us ká mukhálif jhúth bolná.

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HIKÁYAT 6.

*Devotion and Liberality commended.*

Ek roz Akbar Bádsháh ne Bírbal se puchhá, Wuh kyá hai jis se Bádsháh ká nám tamám mulkon men shuhra pakre, aur náját i ákhirat ho? Arz kí, Do chízen, ek íbádat, dusrí khairát.

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HIKÁYAT 7.

*The Man and the Lion.*

Ek sher aur ek mard ne apní taswír ek ghar men dekhí. Mard ne sher se kahá, Dekhtá hai, insán kí shujáat ko, wuh kaisá sher ko apne tábi kiyá hai? Sher ne jawáb diyá, kí Musauwir ádmí thá; agar sher musauwir hotá, to aisá na hotá.

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HIKÁYAT 8.

*Luckman's advice to his son.*

Luqmán hakím ne apne beté ko wasíyat kí, kí Tú hamesha ek masla síkh, aur ámal kar, táki jald mewa us ká tú páwe. Bahut ilm mufíd nahín hai, jab tak ámal men na láwe. Agar tú dushman par talwár na khainche, to inkár hazár tegh ká rakhtá hai.

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HIKÁYAT 9.

*Wicked men can be consistent only by being silent on Religion.*

Ek roz Imám ne apne yáron ko nasíhat kí, kí Jo koí tum se púchhe, kí KHUDÁ se darté ho, yá nahín? cháhe kí jawáb na do, aur chupke ho raho; is wáste, kí jo kaho, Nahín darté hain, to káfir hoge; aur jo kaho, Darté hain, to jhúthe hoge; kyúñki tumháre ámal rustakáron ke se nahín.

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HIKÁYAT 10.

*The Miser displayed.*

Ek darwesh ne ek bakhíl se kuchh sawál kiyá. Bakhíl ne kahá, Agar ek bát merí qabúl kare, to jo kuchh kahega ka-

rúngá. Faqír ne puchhá, Wuh kyá bát hai? Us ne kahá, Mujh se kabhí kuchh mat máng, us ke síwá, jo kuchh tú kahegá so mánúngá.

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HIKÁYAT 11.

*The fulfilment of a bad promise avoided.*

Ek ne ek se yih shart kí thí, Ki agar main bází na jítún, to ser bhar gosht mere badan se tarásh lewe. Aisá húa ki us ne bází na páí. Haríf ne kahá, Shart adá kar. Us ne na máná. Dono qází pás nálíshí gae. Qází ne mudái se farmáyá, Muáf kar. Us ne inkár kiyá. Qází ne barham hoke kahá, ki Tarásh le; par jo ek ser se ek ratí ziyáda kátegá, to sazá páwegá.

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HIKÁYAT 12.

*The saying of Titus Vespasian.*

Rúm ka Pádsháh, jis ká nám Taitas Vispeshiyán thá, hamesha, roz námcha dekhtá, aur hisáb kartá thá, guzashta umr ke amál ká. Jis roz dekhtá, ki koí nek kám nahín huá, dastkhat kartá, ki Yih din ham ne muft khoyá, ákhirat ke zak-híre ke wáste nek námí ká túkhm na boyá.

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HIKÁYAT 13.

*What youth ought to learn.*

Ek ádmí ne ek hakím se puchhá ki Kaun ilm bihtar hai phale larḱon ke síkláne ke liye. Us ne jawáb diyá, Wuh ilm zurúr hai, jis kí hájat hotí hai jawání ke waqt men. Dusre ádmí ne kahá, kí Síkhá larḱon ko wuh chíz, ki jis ke muwáfíq chalen, aur jab we bare hon, tab us ke mutábiq kám karen.

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HIKÁYAT 14.

*The Miser refusing his Ring.*

Ek shakhs, kisí bakhíl se dostí rakhtá thá. Ek din use kahá, Main safar ko játá hún; apní angúthí mujhe de, to main apne pás rakhún; jab us ko dekhúngá tujh ko yád karúngá. Us ne jawáb diyá, Jo mujhe yád rakhá cháhte ho, to apní unglí ko

ਖ਼ਾਲੀ dekhkar yád karná, ki faláne shakhs se angúthí mángí thí, us ne na dí.

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HİKÁYAT 15.

*The Remembrance of Justice and Oppression eternal.*

Abúzar chamhar hakím se kisi ne púchhá, ki Admí kí jins se hamesha kaun zinda hai. Jawáb diyá, Do shakhs; ek ádil, dusrá zálím. Har khás o ám men kyá khub masal mashhúr hai, ki ádil aur zálím kisi tarah se nahín marte. Ek to bhaí kí jihat se, dusrá burái ke sabab se.

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HİKÁYAT 16.

*The Advantages of Sovereignty.*

Kahte haiñ, ki Bádsháh Chín ne Iskandar se púchhá, Lazzat saltanat men kis chíz se páí tú ne? Kahá us ne, Tín chíz se; pahle, dushmanon ko maghlúb karná; dusre, doston aur hawá khwáhon ko sarfaráz karná; tísre, muhtájon kí hájat barláne. Siwáe us ke jo aur lazzat hai, so iatibár nahín rakhtí.

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HİKÁYAT 17.

*The Physician's Advice.*

Naql hai, ki ek hakím bemár huá; bahut log us ke iyádat ko áe, aur der talak baiṭhe rahe. Hakím un se bahut ná khush huá. Ek ne un men se kuchh dariyáft kiyá, aur kahá, Hakím sáhib, kuchh hamen nasíbat karo. Kahá, Agar kisi ki iyádat ko jáiye, to der tak na baiṭhe.

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HİKÁYAT 18.

*Pride mortified.*

Ek din koí maghrúr áp se kahtá thá, Jo kuchh zamín o ásmán men hai, so sab mere wáste hai; mujhe Khudá ne bahut bará paidá kiyá hai. Is men ek machchhar us kí náak par á baiṭhá, bolá, Tujhe gharúr na cháhe; kyúñki jo zamín ásmán men hai, Khudá ne tere liye banáyá hai, aur tujhe merí khátir. Tú nahín jántá, ki main tujh se bhí bará hún?

## HIKÁYAT 19.

*The Industrious and Idle Youth.*

Ek daulatmand ke do larke the. Ek ká nám Faqírálláh, dusre ká Amírálláh. Jab wuh mar gayá, to báp kí daulat un donon ne nisfá nisfí kar lí. Faqírálláh to thore dinon men apne hisse kí daulat aish o ašhrat men khokar faqír ho baiṭhá. Aur Amírálláh apná mál saudágari se chauguná barháke amíre ho gayá. Pas, lázim hai, ki jo koi mál páwe, to use saudágari se barháwe.

## HIKÁYAT 20.

*Kings have no cause to complain of the instability of Fortune.*

Naql hai ki ek roz Bahlúl díwána Hárún rashíd ke pás áyá, aur us ko mutafakkir dekhkar kahá, Ki sabab itní fikr ká kyá hai? Hárún ne kahá, Dunyá kí bewafái se mutafakkir hún. Us ne kahá, Tujh ko yih andesha kuchh zurúr nahín hai; kyúnki agar dunyá wafádár hotí, to yih Bádsháhat tujh tak na pahunchtí.

## HIKÁYAT 21.

*The best Friends and worst Enemies of Satan described.*

Kahte hain, ki Isq ne Iblís se puchhá, Ki tú kis ko dushman, aur kis ko dost jántá hai? Kahá, Fásiqi jawánmard ko dushman, aur záhidi baḥlíl ko, dost. Bole, Kiswáste? Kahá, Agar fásiqi jawánmard ko ap támbíh kareṅ, to wuh tumhári hidáyat qabul kare, aur donon jahán se fáida uṭháwe; aur záhidi baḥlíl buḥl kí nahúsat se káfir o gumráh hotá hai, aur donon álam men ranj khainchtá hai.

## HIKÁYAT 22.

*The Advantages of Learning.*

Do áshná apne shahr se, tabáh hokar, kisí maulk men gáe. Jis ne parhá thá, so larke parháne lagá; aur jo hunar jántá thá, so apná peshá karne lagá. Ittifáqan, we donon bemár pare; jis ne parhá thá, so us hálát men parhátá thá, aur paise paidá kartá thá; aur jo hunarmand thá, so máre muflisí ke martá thá;

kyúñki wuh to leṭe leṭehí paṛhá saktá thá, aur is ká kám, be háth páñw ke hiláe, ho na saktá thá. Pas lázim hai ki paṛhná sikhe, ki yih sab se bihtar hai.

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HIKÁYAT 23.

*Gaming the worst of Vices.*

Ek Bádsháh ne tén shaḡhs ko bulákar puchhá, Ki tum kyá kám karte ho ? Ek ne kahá, Ki main chor hún, chorí ḡhub kartá hún. Dusre ne kahá, Ki main sharábí hún, sharáb ḡhub pítá hún. Tisre ne aṛz kí, Ki jahánpanáh, main jawarí hún, jawá ḡhub kheltá hún. Agar farmáye, to ek dánw meñ ápkí sárí saltanat lagá dúñ. Bádsháh ne chor aur sharábí kí ján baḡhshí kí, aur us jawarí kí gardan marí.

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HIKÁYAT 24.

*Cheating detected.*

Ek shaḡhs ke ghar meñ rúpaye ká torá gum húa thá. Us ne qází ko ḡhabar dí. Qází ne ghar ke sab ádmiyon ko talab kiyá, aur ek ek lakṛí, túl meñ barábar, sabhon ke hawále kí, aur kahá, Ki chor kí lakṛí ek ungal baṛh jáegí. Tis píchhe sab ko ruḡsat kiyá. Jis ne chorí kí thí ḡhauf se ek ungal lakṛí kát dálí. Dusre roz qází ne sab kí lakṛiyáñ dekhín. Chor ko pahcháñá, us se rúpaye liye, aur sazá dí.

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HIKÁYAT 25.

*The Impertinent Man reproved.*

Ek shaḡhs likhtá thá, ek begánah ádmí us ke nazdík baiṭhá húa ḡhat ko dekhne lagá. Tab us ne ḡhat meñ likhá, ki Ek aḡmaq mere pás baiṭhá húa, ḡhat paṛhtá hai ; is liye main kuchh ráz nahín likhtá hún. Us ne kahá, Ki kyá tú mujh ko aḡmaq jántá hai ! kyún apná bhed nahín likhtá ? Main ne terá ḡhat nahín paṛhá. Kátib ne jawáb diyá, Agar ḡhat nahín paṛhá, to kis tarah málum kiyá, ki main ne aisá likhá hai ? Wuh bahut sharminda húa.



## HIKÁYAT 26.

*The Frugal Youth and the Spendthrift.*

Ek bará saudágar thá, us ke do betē the. Thorē dinon mēn wuh saudágar mar gayá. Báp kī dāulat donon ne bānt lī. Ek ne do tīn mahīne mēn apnī sab dāulat urā dī, bure ādmīyon kī salāh se. Dusre ne saudágarī ikhtiyār kī, bhale ādmī ke kahne se. Ek faqīr húa, dusrā dāulatmand. Pas, jo kōi bhale kī bāt mánegá, us ká bhalá hogá; aur jo kōi bure kī mánegá, us ká burá hogá, jaisá un donon ká húa.

## HIKÁYAT 27.

*Friendship destroyed by elevation in rank.*

Kisī ko Bādsháh ke yahán se bará kām milá. Yih khush khabrī sunkar, us ká dost mubárákhád dene ko ek din us ke ghar áyá. Us ne apne dost se anjān hokar púchhá, Tum kaun ho, yahán kyun áe ho? Wuh gharīb niháyat khafíf húa, aur kahne laga, Kyá mujhe tum nahīn pahchánte ho? maīn tumhárá qadīm dost hūn. Suná thá ki andhe hogáe ho, is liye tumhári khabar ko áyá thá, so dekh chalá.

## HIKÁYAT 28.

*The termination of Vain Delights.*

Ek roz kaī shakhs ápas mēn muttafiq ho, kisī bāgh mēn jákar aish o áshrat karne lage. Bád do chār ghari ke, ek un mēn se rukhsat hone lagá. Mánj húa, aur kahá, Kī ek sáat tawaqquf kar, ki ham bhī chalte haiñ. Us ne na máná, chalá hí gayá. Akhīr we bhī apne makán ko chale gae. Phir us ke dil men áyá, to wahán chalá áyá, dekhá, ki jahán jám imul chalte the, wahán piyále tūte parē haiñ, aur shíshe khálī; tab us ne yih shīar parhá:—

“Sadá aish daurán dikhátá nahīn,  
Gayá waqt phir háth átá nahīn.”

## HIKÁYAT 29.

*The Monarch's Pride mortified.*

Ek roz Hárúnrashíd Bádsháh ke munh par makkhí ánkār baithí; wuh diq húa, aur apne ek musáhib se púchhá, Ki khilqat makkhí kí Haqtálá ne kis wáste banáí? Us ne kahá, Jahánpanáh, mutakabbaron kí nakhwat toṛne ko. Bádsháh sunkar chup ho rahá.

## HIKÁYAT 30.

*The Considerate Man.*

Ek shakhs har roz chha roṭiyán kharíd kartá thá. Ek dost ne us se púchhá, Ki tú chha roṭí se kyá kartá hai? Is ne kahá, Ek rakhtá hún, ek dál detá hún, do pher detá hún, do qarz detá hún. Dost ne kahá, Main yih muammá nahín samjhá, sáf kah. Us ne jawáb diyá, Ek roṭí jo rakhtá hún, is ká yih matlab, ki main khátá hún; ek roṭí merí sás khátí hai, wuh dál dene men dákhil hai; do jo wápis kartá hún, us se yih murád, ki má báp kháte hain; do roṭí jo beṭe kháte hain, wuh qaraz detá hún.

## HIKÁYAT 31.

*Alexander's Manner of bestowing Gifts.*

Ek din Sikandar ne apní majlis men kahá, Ki jis ne jo mujh se mángá so páyá, koí mahrúm nahín gayá. Ek shakhs ne arz kí, ki Ai khudáwand, mujhe ek diram darkár hai, ináyat kar. Sikandar ne farmáyá, Pádsháhon se chhoṭí chíz kí darḡhwást karná be adabí hai. Us ne iltmás kiyá, ki Bádsháh ko ek diram ke dene se sharam áti hai, to ek mulk mujhe baḡhshiye. Sikandar ne kahá, Tú ne do sawál bejá kie; pahlá, mere martabe se kam; dusrá apní qadar se ziyáda. Wuh lájawáb aur sharminda húa.

## HIKÁYAT 32.

*Singular Artifice.*

Ek shaḡhs siwá ek ghoṛe ke aur kuchh nahín rakhtá thá. Us ne us ghoṛe ko istabal meṇ bándhá, par is tarah, ki agáṛí kī taraf pichháṛí kī; aur shahr meṇ manáde dí, ki Ajíb tamáshá! dekho, ki dum ki jagah ghoṛe ká sir hai! Shahr ke log jamá huá. Wuh shaḡhs kuchh naqd letá, tab ádmiyon ko istabal meṇ jáne detá. Jo koí tawíle se phirtá, sharam se kuchh na kahtá. Wuh muflis thá, us ne us baháne apná kám kar liyá.

## HIKÁYAT 33.

*The Two Painters.*

Do musauwiron ne ápas meṇ kahá, ki ham donoṇ taswír khainchen, dekhen, kaun achchhí khainchtá hai? Ek ne an-gur ke ḡhoshe kī shabíh khainchí, aur darwáze par laṡká dí; chirýáṇ us par chonch márne lagín. Dekhne-wále bahut ḡhush húe. Ek din log dusre ke ghar gae, púchhá, ki Tum ne kahán taswír khainchí hai? Usne kahá, Is parde ke píchhe. Musauwir ne parde par háth rakhá, samjhá, ki parda nahín, díwár meṇ parde ká naqsh khainchá hai. Tab us musauwir ne kahá, Tumháre kám se chirýáṇ ne fareb kháyá, aur merí naqqáshí se tum ne!

## HIKÁYAT 34.

*The Logician and the Swimmer at Sea.*

Ek kishtí meṇ do shaḡhs sawár húe; ek un meṇ mantiqí thá, dusrá pairák. Mantiqí ne pairák ko púchhá, Kaho, yár, tum ne kuchh ilmi mantiq ká bhí síkhá hai, ki nahín? Wuh bolá, Main ne abtak mantiq ká nám bhí nahín suná, síkhne ká to zikr kyá hai? Sunkar afsos karne lagá, ki tum ne apní ádhí umr jihálat ke daryá meṇ ḡubáí. Itne meṇ túfán namúdar huá. Pairák ne ṡaṡholí se mantiqí ko kahá, Kaho, sáhib, kuchh pairná bhí áp ko áta hai, ki nahín? Yih bolá, siwá mantiq ke nahín. Phir us ne haif khákar kahá, Ki tum ne apní sáṛí umr barbád kī.

## HIKÁYAT 35.

*The Darwesh, the Grocer, and the Judge.*

Ek darwesh baniye kí dukán par gayá, aur saude ke liye shítábí karne lagá. Baqqál ne gálí dí. Darwesh ne ek jútí us ke sir par mári. Us ne kotwál se nálísh kí. Kotwál ne faqír se puchhá, Kí baniye ko kis wáste mára? Faqír ne kahá, Us ne dushnám dí thí. Kotwál bolá, Tujh se baří taqsír húi, par faqír hai, is liye siyásat nahín kartá hún; já, áth áne faryádi ko de; tere qusúr kí sazá yihí hai. Darwesh ne ek rupayá jeb se nikálke háth men diyá, aur ek páposh kotwál ke sir par márkar, yih kahá, Kí agar aisá insáf hai to áth, áth áne donon bánt lo.

## HIKÁYAT 36.

*The Diligent and Indolent Boy.*

Jo dáná larķá hai, wuh apní kitáb apne ghar men be-kahe parhtá hai. Aur larķá nádán apní kitáb ko khel ke wáste táq par qál rakhtá hai, agarchi us ke má báp us bad chál se hazár mana karen. Pahlá larķá us asíl ghoṛe kí tarah hai, ki jis ke wáste koṛá zurúr nahín. Aur dusrá us kḥachchar muḡh zor ke bará-bar hai, jo lagám nahín mántá. Gharaz, ek larķá, jo sach púchho, to goyá zam búr ke shahd ke píchhe hai, aur us ke nesh kí taraf nazar nahín kartá. Aur dusrá náchíz titlí ke píchhe daurtá hai, aur yunhín apní mihanat ko, sirf us ke rangín paron par, barbád detá hai.

## HIKÁYAT 37.

*Two Women quarrelling for a Child.*

Do aṛaten, ek larķe ke wáste, ápas men jhágrá kartí thín, aur gawáh nahín rakhtín. Donon qází ke pás gaín aur insáf cháhá. Qází ne jallád ko buláke farmáyá, ki Is larķe ke do tukre kar, ek ek donon ko de. Ek aṛat, yih bát suntehí chup rahí, dusrí ne faryád shurú kí, ki Kḥudá ke wáste mere larķe ko do

ṭukre mat kar, main laṛkā nahīn chāhtī hūn. Qāzī ko yaqīn húa, kí laṛke kí má yihí hai; laṛká use sipurd kiya, aur dusrí ko koṛe márke nikál diyá.

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HİKÁYAT 38.

*The Thieves detected.*

Ek shahr meṇ rúí ká ḡher chorí gayá thá. Rúí-wáloṇ ne Pádsháh se nálísh kí. Pádsháh ne harchand tajassus kiya, par ek chor na páya. Ek amír ne arz kí, kí jo ijázat ho, to main choroṇ ko pakṛūṇ. Pádsháh ne hukm diyá: amír ne shahr ke sab rahnewáloṇ ko, ziyáfat ke baháne, apne ghar buláyá. Jab sab jamá húa, amír us majlis meṇ gayá, aur sab ke muṇh kí taraf dekhke bolá, Kí kyá harám záde aur beháyá ádmí haiṇ, kí rúí churái hai, aur pháhe rúí ke unkí dārhiyoṇ meṇ lage haiṇ, aur merí majlis meṇ áe haiṇ! Kitne logoṇ ne wahīn apní dārhi jhārí: málum húa, kí we chor haiṇ. Pádsháh ne amír kí hikmat par áfrīṇ kí.

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HİKÁYAT 39.

*Trial of Youthful Sagacity.*

Do laṛke bhúkhe piyáse kisé ke yahán gae. Us ne har ek ke shaṭúr kí ázmaish ke waste, ek taraf mez par kuchh sharáb aur misrí rakh dí, aur dusrí taraf thoṛá ṭhandá pání aur rukhí roṭí. Aqlmand laṛke ne roṭí aur pání se apne peṭ ko bhará, aur piyás ko bujháyá. Ahmaq laṛke ne sharáb ká lál rang, aur misrí kí miṭhás jo dekhí, bahut raghbat se us ko piyá aur kháyá. Par fáida kuchh na húa, balki us kí piyás ziyáda húi: aur apná peṭ khalí hawá se bhará húa páya. Lekin apní chúk kí jláj na kar saká, kyunki waqt guzar gayá thá. Sach hai kí bahut chízen, bazáhir khubtar haiṇ aur bátin meṇ hásil un ká thoṛá hai. Chunánci phúlná guláb ká sáth rang aur boke, agarchi khusnumá hai, lekin phúlná ghás ká insán ke haq meṇ dahchand muṭfid hai.

## HIKÁYAT 40.

*The Courageous and the Fearful Youth.*

Ek laṛke ne tafáwut se dekhá, ki chaman ke kináre par ek phúl, niháyat ḡhush rang phúl, rahá hai. Jab laṛká us ke naz-dík pahunchá, to us gul kí ḡhush bo aur rang ne, yáhan tak lubháýá, ki be-ikhtiyár us ke torne kí ḡhwálish us ke dil meṇ paidá húi. Jonhín apná háth us ke patton tak pahuncháyá, wuhín us ko bahut se kánṭe, patton ke níche nazr áe. Máre dahshat ke háth khainch liyá, aur ḡhálí háth chalá gayá. It-tifáqan, us ká chhoṭá bhái dur se dekhtá thá, us bát ko daryáft kar gayá. Agarchi umr meṇ chhoṭá thá, par dil ká bará, un kánṭon se na ḡará. Bedharak phúl toṛ liyá, balkí sáth us ke ek aisá phúl bhí tuhfá háth áyá, ki jitná us phúl ke torne meṇ dukh sahá thá, so bhí dil se bhulá diyá. Pas, jo shaḡhs ki kánṭon ke ḡar se phúl na le saká, us ká dimáḡh kab muṭṭar húa, aur kyá phal us ne páyá?

## HIKÁYAT 41.

*Love of the Marvellous reproved.*

Ek Bádsháh wazír ke sáth sair ko gayá thá. Gehún ke darakht ádmí ke qad se lambe dekhke mutájjab húa, aur bolá, Ki aise buland darakht gehún ke kabhí nahín dekhe. Wazír ne arz kiyá, Ki mere watan meṇ háthí ke ḡíl barábar hote hain. Bádsháh muskuráyá. Wazír ne jáná ki Bádsháh ne mere qaul ko darogh samjhá isí se haṇsá. Akhir ghar pahunchtehí, us ne watan ke logon ko likhá, ki thoṛe darakht gehún ke bhejwá do; khat pahunchte tak fasal ákhir ho gaí. Ek sál ke bád gehún ke darakht wahán se áe. Wazír Bádsháh ke huzúr meṇ le gayá. Bádsháh ne sab istifsár kiyá. Us ne arz kí, Ki parsál main ne kahá thá, ki gehún ke darakht háthí ke barábar lambe hote hain, tab jahánpanáh haṇse the; apní bát kí tasdiq ke liye láyá hún. Bádsháh ne farmáyá, ki ab main ne báwar kiyá, par hargiz kisí se aisí bát mat kah, jo ek baras guzarne ke bád iṭibár kí jáwe.

## HIKÁYAT 42.

*The Faithful Servant.*

Kahte haiṇ ki Sultán Mahmúd Ghaznawí Ayáz ko bahut dost rakhtá thá. Hasad ke sabab, sab Amíroṇ ne Bádsháh se kahá, ki Ayáz har roz akelá jawáhir-ḡháne meṇ játá hai, málum hotá hai, ki kuchh churátá hai, nahín, to jawáhir-ḡháne meṇ us ká kyá kám hai? Bádsháh ne farmáyá, Ki jab áṅkh se dekhúṇ tab báwar karúṇ. Dusre din logon ne Sultán ko ḡhabar dí, ki Ayáz jawáhir-ḡháne meṇ gayá. Mahmúd ne fauran jharoke se jhánká, dekhá, ki Ayáz ne ek sanduq kholke puráná, mailá kaprá pahiná hai. Bádsháh makán ke andargayá, Ayáz se púchhá, Ki aise kapre kyúṇ pahine? Us ne arz kí, Ki jab maiṇ huzúr kí bandagí meṇ na thá, aise kapre pahintá thá, ab ḡhudáwánd ki ináyat se nafís poshák muyassar hai; is liye puráná jáma har roz pahintá húṇ, ki apní qadím hálát farámosh na karúṇ, aur Bádsháh kí niāmat kí qadr samjhúṇ. Sultán ko yih bát pasand áí, us ko chhátí se lagáyá, aur us ká martaba barháyá.

## HIKÁYAT 43.

*Filial Affection.*

Ek martabe ek ke ghar meṇ barí ág lagí, chároṇ taraf lúká úṛne lage. Gharwále do bhái the, aur un ke má báp niháyat záf, ki hilne kí táqat nahín rakhte the, aur us ág se bach nahín sakte, balki ḡhauf se kámpte the; we do bhái us musibat meṇ hairán. Ek ne iráda kiyá, ki ghar se asbáb báhir nikále. Tab, unhoṇ ne ápas meṇ yih kahá, Ki kahán páwenge ham aisi beshumár daulat, jis se ham ne zindagání páí? Áo, asbáb chhoṛke, un ko nikál láweṇ. Yih bát kahke, ek ne bá kop kándhe par chaphá liyá, aur dusre ne má ko, aur us ág se bachákár un ko ek jagah meṇ baiṭhá diyá; aur kisi chíz ká ḡhiyál na kiyá; sab asbáb jal gayá. We kaise dindár the! Un ke kám se ham samajhte haiṇ ki dunyá meṇ má báp kí ḡhidmat se koí kám bará nahín.

## HIKÁYAT 44.

*The Two Travellers.*

Do shaḡhs báham hokar nikle, ki kisí dūr mulk meṇ já rahe. Thoṛe dinon ke bích, ek mulk meṇ já pahunche. Ek ne dar-yáft kiyá, ki diljamái aur ḡhúbí ke sáth, jo yahán rahe, to zurúr hai pahle yahán ke rahne-wálon kí zabán síkhe; gharaz, us ne síkhí. Dusrá itna maghrúr thá, kí áwám alnás kí zabán ko, hiqárat se, na síkhá, sirf darbáarí aur álimon kí zabán tah-síl kí. Qazákár, bád kaí baras ke, donon kisí bastí meṇ áe; wahán kí bhákhá aur us mulk kí zabán ek thí, par wahán ke rahne-wálon ne hangáma machákar ghair mulk ke hákimon ko qatl kar-dálá thá. We donon musáfir jude jude makánon meṇ bázár ke bích the, ki un ḡhuniyon ne unheṇ pakṛá aur alag le jákar, ek se púchhne lage, ki Tumhárá yahán kyá kám hai? Jis ne muháwara áwám ká síkhá thá, ḡhúbí se jawáb diyá, us ko unhon ne salámat chhoṛá. Aur dusre musáfir ne, jo sirf hákimon kí zabán se jawáb diyá, us amboh ne jalkar ḡhafgí se, sir us ká kát dálá.

## HIKÁYAT 45.

*Great Regard to Exteriors reprovéd.*

Ek dánishmand kisí shahr meṇ wárid húa, suna, ki yahán ek baṛá saḡhí hai, sab musáfiron ko kháná khiláta hai. Dánishmand phate, puráne kapṛon se us ke ghar gayá. Us ne kuchh iltifát na kiyá, balki bát bhí na púchhí. Dánishmand shar-minda hoke phir áyá. Dusre din pákíza kapṛe kiráe mang-wá pahinke us ke ghar gayá. Us ne dekhtehí lambí tázím kí, apne pás baiṭháyá, aur lazíz kháná mangwáyá. Jab dastar-ḡhwán par baiṭhá, dánishmand luqme apne kapṛe meṇ rakhne lagá. Tab us ne púchhá, Ki yih kyá harkat hai? Dánishmand ne jawáb diyá, Ki kal purane kapṛe pahine húe áyá thá, zara tám nahín páyá. Áj málúm húa, ki yih nafis kháná is kapṛe ke sabab se milá hai. Sáhib i ḡhána bahut sharmáyá.



## HIKÁYAT 46.

*The Man who fell among Thieves.*

Ek ádmí sair kartá húa Aurshalím se hoke Yaráho ke taín gayá; nágahán choron se muláqát húi. Unhon ne us ko aisá mára, ki qaríb marne ke húa, aur us ká asbáb lútké bháge. Thorí der ke bád ek mutaqqí ádmí us ráh se guzrá, us ním murde musáfir ko dekh, dusrí ráh se chalá gayá. Thorí der píchhe aur ek ádmí áyá, us ne bhí dusrí taraf ká rastá liyá. Akhíir ko, ek shakhs, jis ke mizáj men niháyat rahm thá, us ádmí ke nazdík gayá, aur us kí khasta hálí dekh mihrbání se bolá, Afsos hai; choron ne is ko aisá zakhmí kiyá, ki tamám badan se khun jári hai. Aur us ko uþhá zakhmon par marham kí paṭṭí lagáí. Bád us ke, us kó apne chár pái par dálke ek saráe men pahuncháyá, aur baṛí khabardárí kí. Subah ke waqt, do roz píchhe, wahán ke zamíndár ko kuchh dekar yih kahá, Ki is kí khúb khabardárí kíjiyo; yih kisí tarah kí tasdíc na páwe, yahán tak ki agar ziyáda kharch howe, dargh na kíjiyo, jab main phirke áúngá sab adá karúngá. Tum is hikáyat se síkho mihrbání aur shafaqat karná un par jo ranj men giriftár haín.

## HIKÁYAT 47.

*The Saying of Cicero.*

Zamáni peshín men ek shakhs Sísiro nám, munsif, aur ílm, aur rást-báz mashhúr thá. Ílm kí tahsíl men bahut koshish kartá, aur us kí aql aur dánish ko sab bihtar jánte the. Us ká qaul yih thá, ki Siwáe ílm ke, aur koí chíz aisí nahín jo Khudá kí ráh dikháwe, aur ádmion ke haq kí taraf pahuncháwe. Jo koí ílm se khálí hai, wuh sab chíz se khálí hai. Baharsúrat ílm beah bahá hai sab chíz se. Ham nahín jánte haín, ki wuh ádmí kyun kar khúsh hai, jo ílm se wáqif nahín, aur wuh din apne sustí men guzártá hai. Jaisá ki be-zahr ká sámp sab kí nazon men haqir hotá hai, waisáhi, jo ílm se írí hai, be-tauqír hai. Wuh paidá húa hai sirf zamín kí tasdíc dene ko. Bhalon kí suhbat ko bad jánkar, wih zurúr bad maáshon men rahega, aur bad

ráh chalegá, aur sab ke nazdík, ákhir ko, mardúd hogá. Dána aur nekbakht ádmí ká nishán yih hai, ki dáná saí kartá hai ilm ke sikháne mein, aur razá-jói mein, un kí, jo us ke iláqe mein hai.

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#### HIKÁYAT 48.

##### *Æsop's Advice to his Master.*

Kahte haiñ ki ek martabe Luqmán ke sáhib ne use kahá, Ki falání khet mein jau bo. Luqmán ne us zamín mein chiná boyá. Luqmán ká málík us jagah mein gayá, aur harí khetí dekh Luqmán se bolá, Ki main ne tujh se kahá thá, Is khet mein jau bo : kis wáste tú ne chiná boyá? Luqmán ne jawáb diyá, Is ummed par main ne chiná boyá, ki jau phalegá. Málík ne kahá, Yih kyá bendí samajh hai, kahín aisá hotá hai? Luqmán ne farmayá, Ki tum hamesha dunyá kí khet mein guná-hon ká bíj bote ho, aur gumán rakhte ho, qiyámat ki din sawáb ká phal páoge. Is sabab se main ne bhí khiyál kiyá, ki is chine se jau paidá honge. Baní Isráíl is bát se sharminda hue, aur Luqmán ko, us ke sáhib ne ázád kiyá. Yih báten bhí Luqmán ki farmái hui haiñ, ki nádán harchand khubúsúrat ho, us ke sáth suhbat na rakhá cháhe; ki talwár, agarchi dekhne mein su dāul hai, par kām us ká burá hai. Jo koí achchhí k̤ho rakhtá hai, begáne us ke dost hote; aur bad k̤howále ke yigáne dushman ho játe haiñ.

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#### HIKÁYAT 49.

##### *An Artifice to get Money restored.*

Ek shakhs ne bahut sá mál ek sarráf ko supard kiyá, aur áp safar ko gayá. Jab phir áyá sarráf se taqázá kiyá. Us ne qasm khái, ki Tú ne mujhe nahín sompá hai. Muddái ne qází ko ittilá kí. Qází ne taammul karke kahá, kisú se mat kahiyo ki falána sarráf merá mál nahín detá; main tere mál ke liye ek tadbír karúngá. Dusre din qází ne us sarráf ko buláke yih kahá, Ki mere pás bahut kām hai, akelá nahín kar saktá hún; cháhtá hún ki tujhe apná náib karún, ki tú bará

imándár hai. Sarráf ne qabúl kiyá aur bahút k̄hush húa. Jab wuh apne ghar gayá, tab qází ne muddái se kahá, Ki ab mál kí dárkhwást sarráf se karo, albatta degá. Wuh shakhs sarráf ke ghar gayá. Sarráf ne us ko dekhtehí buláyá, ki Ají, idhar áo, bhale áe, main tumhárá mál bhúl gayá thá, aglí rát mujhe yád áyá. K̄hulása yih hai, ki mál us ká pher diyá, aur niyábat kí tamá se qází pás gayá. Qází ne farmáyá, Áj main ne Pádsháh ke darbár men suná ki Pádsháh tujh ko bará kám diyá cháhtá hai. K̄hudá ká shukr kar, tú rutbah áli páwegá; main dusrá náib talásh karúngá. Ak̄hir qází ne is baháne us ko rúkhsat kí.

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#### HIKÁYAT 50.

##### *The King and his Viziers.*

Ek Bádsháh ne apne wazír aur mírbak̄hshí se saláhan púchhá, Mál aur lashkar ke jamá karne men merí aql kuchh kám nahín kartí; agar mál jamá karún, to lashkar nahín rahtá; aur jo fauj rakhún, to daulat nahín rahtí. Wazír ne arz kí, K̄hudáwand, daulat jamá kíjiye; jo fauj na rahegi, to kuchh nuqsán nahín, kyunki jab zurúr hogí rakh líjígá. Jo merí bát ká áp ko iʔtibár na ho, to us kí yih dalil hai; kí ek bartan men thorá shahd rakhwá díjiye, abhí hazáron makkhiyán gird us ke á jamá hongí. Jonhín shahd ká básan rakhwádiyá, lákhon makkhiyán, bát kahte hí, us ke álap̄tiyán. Tab us ne kahá, dekhiye, hazrat, jo fidwí ne arz kí thí, so ápne dekhá. Phir mírbak̄hshí ne kahá, Agar merí arz suniye, to fauj rakhiye, jo waqt par kám áwe, us waqt mál hargiz kuchh fáida na karegá; agar áp ko yaqín na ho, to merí bát ko imtihán kar líjiye. Ek hánđí men shahd rát ko is jagah rakhwá díjiye, jo makkhiyán us par áwen, to merí bát jhuth; aur jo nahín, to sach hai. Us ke kahne bamujab, rát ko shahd ká básan jo rakhwáyá, to ek makkhí bhí na áí. K̄hulása is ká yih hai, jab apní fauj apne qabze se gaí, phir roz siyáh men mál bhí k̄harch kíjiye, to waisí muyassar na hogí.

## HIKÁYAT 51.

*The Diligent and Indolent Scholar.*

Do laṛke nau jawán ekhí sáth ṁlm síkhne lage. Ek laṛká un men bahut achchhá nekbakht thá; ustád jo sabaq use paṛhá detá, so yádkar letá, aur apní kitáb, apne ghar men, paṛhá kiyá kartá. Dusrá gháfil, baṛá sharír thá, jo apne ham umr kí mihnat par hansá kartá thá, aur hamesha yih bát apne ham maktab se kahá kartá thá, kí Tú gadhá hai. Wuh use aksar yih jawáb diyá kartá, Yár, thore dinon men dekhá cháhe, kyá ho? Akhir, imtihán ká roz á pahunchá; un donon ko ṁlm ke daryá men pairne paṛá. Dáná laṛke ne us ahmaq ko bahut pichhe jihálat ke gírdab men, sharam se dubte hue, chhoṛá, aur pukárne lagá, Ai yár, jo tumháre khiyál men bewaqúf nazar áte hai, so we aksaron ke nazdík aqlmand ho niklenge; aur jo aise waqt tum ne síkhá, to tumháre kám nahin áne ká láhásil hai. Agar apne ham jolí par, ab ham bhí thahṭhe máren, to hamárá bázi hotí, mawáfíq us masal ke, kí “jo jíte so hanse.” Lekin dánáon ke nazdík niháyat baíd hai, kyá dostí, kyá dushmaní se aisí hálát men, afsos kí jagah, tazhík karná. Ab main apní bát ko mauqúf karúngá, us nasíhat aur kaháwat se, kí honá ek kḥúbí ká, der kar bihtar hai, na hone se; aur jitní jaldí ho sake, bure kám ko ohhoṛkar bhale kí taraf áná achchhá hai.

## HIKÁYAT 52.

*Money regained by Artifice.*

Ek dánishmand hazár dínár ek áttár ko supard karke safar ko gayá; ek muddat ke bád phir áyá, aur rupaiye áttár se mánge. Áttár ne kahá, Tú jhúṭhá hai. Akhir guftgo baṛhí, bahut log jamá ho gae. Sabhon ne dánishmand ko jhúṭhá thahráyá aur kahá, Kí yih áttár baṛá diyánatdár hai, us ne kabhí khiyánat nahin kí; agar tú us se uljhegá, to sazá páwegá. Dánishmand chup rahá, aur sawál us matlab ká, Bádsháh ko guzráná. Bádsháh ne farmáyá, Kí tín roz us kí dukan pás tú baith, aur us se kuchh na kah; chauthe din main us taraf áúngá aur tujhe salám karúngá; salám ke jawáb siwá mujh se kuchh

na kahiyo; jab main wahān se chalā jāūn, attār se rupaiye māngiyo, aur jo kuchh wuh kahe mujh ko ittilā kariyo. Dānishmand ne waisāhī kiya; chauthe roz Bādshāh kī sawarī udhar gāī. Dekhtehī Bādshāh ne dānishmand ko salām kiya, us ne salām kā jawāb diya. Bādshāh ne kahā, ki Ai bhāī, tū kabhū mere pās nahīn ātā hai, aur mujh se kuchh apnā hāl nahīn kahtā? Dānishmand ne zarā sir hilāyā, aur kuchh na kahā. Attār dekhtā thā aur dārtā. Jab Bādshāh kī sawarī nikal gāī attār ne dānishmand se kahā, Ke jis waqt tum ne mujhe rupaiye sompe the, main kahān thā, koī aur bhī mere nazdīk thā? phir kaho, shāyad main bhūl gayā hūn. Dānishmand ne phir sab mājra bayān kiya. Attār ne kahā ki Tū sach kahtā hai, ab mujhe yād āyā. Hāsīl kalām kā yih hai, ki us ne hazār rupaiye dānishmand ko diē, aur bahut ūzr kiya.

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#### HIKĀYAT 53.

##### *The Dutiful Youth rewarded.*

Ek Bādshāh ne nāgahān apne khidmatgār ko pukārā; jab āwāz kisī kī na pāī, tab darwāza kholkar bāhar gayā; ek chhoṭe larke ko, ki us kā naukār thā, dekhā; us ke pās gayā, ki us ko jagā dewe. Kyā dekhta hai, ki ek likhā hūā kāghaz us ke jeb meṁ parā hai. Bādshāh mutājīb hūā ki dekhūn is kāghaz meṁ kyā likhā hai; us kāghaz ko jeb se nikālkar dekhā, ki us kī mā kā khat hai, aur yih bāt likhī hai; ki “ Barakhordār mere, tum ne barī tasdīq ūthākar, apnī tanḡhwāh se thoṛe rupaiye ham ko bheje; nihāyat sādātmandī, jo farzandon ko lāīq hai, tum bajālāe. Kḡhuda tum ko is kā ḡwāz degā.” Bādshāh us ko apne kamre meṁ legayā, aur ek kāghaz meṁ kāī ashrafiyān lapetkar us kī jeb meṁ rakh dīn aur use chillāke pukārā, ki Ūṭh baiṭhā. Bādshāh ne kahā, Tum aise be-ḡhabar so jāte ho? Larkā kuchh jawāb na de sakā, aur jab us ne apnī jeb meṁ hāth dālā, to khat meṁ lapetī hūī ashrafiyān pākar nihāyat hairān hūā; aur khauf se Bādshāh ke pāon par gir parā, aur ashrafiyān dekhkar rone lagā. Bādshāh ne kahā, Tum kyūn rote ho? Larke ne kamāl ājizī se jawāb diya, ki, Ai Bādshāh,

kisí ádmí ne merí halákat ke liye yih kám kiyá hai. Main nahín jántá ki ye kaisí ashrafiyáñ haiñ. Bádsháh ne tasallí karke kahá, Ai ázíz, Khudá ne yih ashrafiyáñ tujh ko dí haiñ, íwaz us neki ke, ki tú ne kí hai. In ashrafiyóñ ko apní má pás bhej, aur main terí má kí khabargíri karúngá; yih bát us ko likh bhej.

#### HIKÁYAT 54.

##### *Damon and Pythias.*

Dáunisiyás námi, Bádsháh Sairákús ke mulk ká, hamesha bure kám kiyá kartá thá. Ek roz yih málúm karké, ki Dáman taqísir-wár aur qábil phánsí ke hai, us se kahá, ki Terá juram sábit húa, tum phánsí diyá jáwegá. Dáman ne Bádsháh se kahá, Main cháhntá hún ki ek nazar apne larke báloñ ko dekh lún, kyunki marne ke bád phir dekhne na áúngá; zará fursat mile to ghar jáúñ. Bádsháh ne kahá, Ham ko kyunkar yaqín ho, ki tum ghar se phir áoge? Us ne jawáb diyá, Ki agar ápko yaqín nahín hotá hai, to main Pítíyás apne dost ko apne íwaz chhor játá hún; yih qarár karke wuh apne ghar chalá gayá. Qabl us ke phirne ke, Bádsháh qaid-kháne men gayá, aur Pítíyás se kahá, Ki tum ne Dáman kí bát par íatimad kiyá, ahmaqí kí; kyunkar jánte ho, ki wuh tumháre liye apní ján degá? Pítíyás ne jawáb diyá, Ai hamáre Bádsháh, ham hazárbár marne sakte haiñ apne dost ke wáste, agar wuh púra na kare apne wáde ko. Aur Dáman hargiz áhad shiknái na karegá, wuh musallam áwegá, aur ham nahín marenge. Magar, ham Kхудá se duá mángte haiñ, ki hamáre dost kí ján bache, istaráh ki wuh yahán phir na á sake. Jabtak ki ham jíte haiñ, sháyad koí us ká mání ho ráste men, ki wuh na áwe aur na mare, ki larke bále us ke ájiz hon. Hamáre marne se kuchh nuqsán nahín, aisá ho, ki wuh jítá rahe. Bádsháh yih guftgo sunke, mutájjib húa. Jab ki Dáman waqti muáiyar par na á pahunchá, aur jallád áe, aur Pítíyás ko qaidkháne se báhir láe, tab wuh niháyat khushí se phánsí kí lakrí par charhá; aur háthoñ se dekhnewáloñ ko ishára kartá thá, ki ham jánte

haín, K̄hudá bahut rází hai, hamáří duá qabul húi ; koí sabab ho, ki Dáman áne na sake ; K̄hudá ne us ko maná kiyá, wuh is sabab ke dafá karne kí táqat nahín rakhtá ; jab hamáre qatal ke bád wuh áwegá to jéga. Yih niháyat merí k̄hushí hai, aur kamál k̄hwáhish. Jab Pítíyás ne yih kahá, wahán bhale, bure, sab qism ke logon ne roná shurú kiyá. Aur jallád jaunhín uṭhá,— itne men Dáman jaldí se á pahunchá, ghoṛe se utrá, aur phánsí kí lakṛi par chaṛh gayá. Pítíyás se gale milá aur bolá, ki Ai dost, K̄hudá ká shukr hai, ki us ne tujh ko bacháiyá sab buráiyon se ! Pítíyás ne kahá, ki Ai dost, tum kyún áe ? yih tumháre wáste bahut burá húa. Dáunisiyás sunkar hairán ho gayá, aur us ke dil kí ánkhen khul gaín, aur jí men rahm áyá ; apne takht se utarke phánsí kí lakṛi pás gayá, aur kahá, Ham ne aisí dostí kabhí nahín dekhí, tum sab jéco, ki nek-bakht bande ho K̄hudá ke. K̄háliq ne tum ko yaqín ká íwaz diyá, aur rástbáz mashhúr kiyá. Ab ek shimma apní dostí ká ham ko tálím karo, achchhí tarah, ki Alláh Tálá ham ko bhí arbáb yaqín men dákhil kare.

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## CHAPTER IV. MORAL STORIES.

### NAQL 1.

#### *The Physician and his Patient.*

Naql hai, ki ek shakhs kisí Tabíb pás áyá. Peṭ ke dard se beqarár hokar zamín par loṭne, aur betábí se nála karte húa, dawá mángne lagá. Tabíb ne us ke hamráhiyon se púchhá, Is ne áj kyá kháyá hai? Kahá, Jalí roṭí ká tukrá. Us ne farmáyá, jo Dawá áṅkh kí basárat ko ziyáda kartí hai láo, tá ki is bímár kí áṅkhon meṇ legáúṇ. Wuh chilláyá, ki, Ai tabíb, yih kaunsá maqám khush tabáí aur hazil ká hai? Main peṭ ke dard se chillátá hún, aur tú áṅkhon kí dawá batátá hai! Áṅkh kí dawá dard i shikam se kyá aláqa rakhtí hai? Tabíb ne kahá, Main cháhntá hún ki terí áṅkhen raushan hon, táki siyáh aur sufed meṇ tafáwat kar sake. Phir kabhí jalí húi roṭí na kháwe; pas, terí áṅkhon kí dawá, peṭ ke iláj se, wájibtar hai.

### NAQL 2.

#### *The Arab and the Baker.*

Naql hai, ki ek Arab badwí shahr i Baghdád meṇ áyá, aur girde roṭí ke, nán-bái kí dukan meṇ dekh kar, muztarib húa. Bechára sirf bo se jítá thá, jab ki roṭí ká munh dekhá, sabr ká garíbán chák karke nán-bái ke pás gayá, aur kahá, Ai khwája, mere peṭ bhar roṭiyán khiláne ká kyá loge? Us ne us jawán ko auron kí mánand kḥiyal kiyá ki kitná kháyegá; agar bahut bhú-khá ho, to do tín roṭiyon se ziyáda na khá sakegá. Bolá, Ai Arab, tú ádhá dínár de, aur jitrí cháhe khá. Arab ne ádhe dínár diyá, aur diḡle ke kináre baiṭhá; nán-bái roṭiyon nikál nikál detá thá, aur wuh pání meṇ bhigo bhigo kar khátá thá. Roṭiyán ádhe dínár kí qímat se guzarkar chár dāḡ talak-pahunchín, balki us se guzarkar, dínár kí naubat áí. Nán-bái



beikhtiyār hokar bolá, Ai Arab, kitní kháegá? Us ne jawáb diyá, ki Jab talak yih pání bahegá, main khátá jáúngá. Hásil is dástán ká yih hai, ki jab talak zindagí báqí hai, khauf aur ihtiyát se báz na áwegá.

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NAQL 3.

*The disappointed Devotee.*

Naql hai, ki ek mard pársá kisí saudágar ke hamsáe men rah-tá thá, aur us kí badaulat pársá kí auqát khushí aur kámrání men gazartí thí. Saudágar hamesha shahd aur ghí kí tijárat kiyá kartá, aur har roz us men se thorá pársá ke yahán bhejtá, aur wuh us men se kuchh kharch kartá, aur báqí gharon men rakhtá játá. Ek din gharon ko bhará dekhkar sochá, ki agar yih das ser ho das dīram ko bechúngá, aur apná saranjám karúngá, aur us zar se páñch bakriyán mol lúngá; we chha chha mahíne men janengí aur har ek ke do do bachche honge; har sál pachís bachcha honge; das baras men unke bachchon se kaí galle ho jáenge, un men se bázon ko bechúngá aur us se auqát basrí karúngá. Aur ek randí kisí bare gharáne kí, dhúndhkar us se biyáh karúngá; nau mahíne ke bád ek larhá paidá hogá; tab us ko tarbiyat karúngá; aur ilm aur adab sikháúngá; agar kabhí beadab karegá, to isí ásá se, jo mere háth men hai, use adab dúngá. Gharaz, is kھیál men, beadab larke ko apne sámhne házir jánkar, ásá uthá, shahd aur ghí ke gharon par mára. We táq par dhare the, aur ap níche us ke muqábil baiṭhá thá; jonhín ásá un par lagá, we tūt gae. Tamám shahd aur ghí us ke sir, aur muṭh, aur dárhí, aur kapron par pará, aur we sab kھیál ekbárgí játe rahe.

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NAQL 4.

*The Huntsman and the Fox.*

Naql hai, ki koi shikarí, ek din, kisí jangal men chalá játá thá. Ek lomrí niháyat khúbsúrat, khusháyand nazar áí. Shikarí ko pasham us ke bahut khush áe. Kھیál kar liyá ki, goyá,

baṛī qímat meṇ use bechá hai. Lomṛí ke píchhe chalá aur bil se us ke muttalá húa. Usí ke nazdík, ráh meṇ ek kúa khodkar koṛe se chhipá diyá, aur ek murdáṛ us ke upar rakh, ap gháṭ meṇ já baiṭhá. Lomṛí ko is murde kí bo khaínch, khaínch, kúe par láí, par soch meṇ thí, kí agarchí taṁm kí bo dimágh ko muṭṭar kartí hai, lekin balá kí bo bhí, dúṛ andeshí ke maghz meṇ pahunchtí hai. Agarchí ho saktá hai kí koí múa jánwar ho, par yíh bhí mumkin hai, kí is ke míche dām lagáyá ho, aur dáná, jis kām meṇ ihtimál ziyán ká ho, wuh nahín karte haiṇ. Akhíṛ lomṛí dúṛ andeshí kí madad se murde ká kھیál chhoṛ, salámat rahí. Is meṇ ek bhukhá chítá paháṛ par se utrá, aur us kí bo par apna taín kúe ke andar gíráyá. Shikáṛí ne jab áhaṭ dām kí, aur jánwar kúe ke andar gírne kí suní, kāmál hirs ke máre apne taín mián kúe ke andar gíráyá. Chíte ne, is kھیál par kí wuh shikáṛí mujhe is murde ke kháne se báz rakhegá, jast kí, aur saiyád ke peṭ ko pháṛ dālá. Gharaṛ, wuh lálchí shikáṛí, hirs kí shámat se, dām meṇ phansá, aur qá-ní lomṛí ne halákat se makhlási páí.

#### NAQL 5.

##### *The Darvesh and the Confectioner.*

Naql hai, kí ek darvesh dáná, jis ká tariqá qínáṣt thá, bázár meṇ gayá. Ek halwái ne, jo faqír kí cháshnī se kuchh bahra rakhtá thá, us azíz se iltimás kí, kí Ek dam merí dukán meṇ thahre, tá ápkí nasíbat ámez bátom se main fáidamand hon. Wuh mard í Kḥudá, shinás dil nāwází se, wahán baiṭhá. Halwái ne ek tasht shahd se bharkar darvesh ke áge rakhá. Makkhiyán, jo taur un ká hai, kí miṭhái par jamá hotí haiṇ, ekbárgí us par gírin; báze kináre par baiṭhín, aur báze darmiyán meṇ. Halwái ne chaurí hiláí, tá makkhiyon ko háñke, we jo kináre thín sahaj se uṛ gáín; aur we jo bích meṇ thín, jab unhon ne eháhá kí uṛen, shahd un ke paron meṇ lipaṭ gayá, aur dām halákat meṇ phansen. Darvesh is ahwál ko dekhkar kḥush húa, aur Kḥudá ke shukṛ meṇ mustaghriq. Jab bahál áyá halwái ne us se sabab kḥúshí ká púchhá. Us ne kahá, Ai bhái, main is

tasht ko dunyá, aur shahd ko dunyá kí niámateñ, aur makkhiyon ko, shikam parwar niámat khwáron kí mánind samjhá. Aur unheñ jo tasht ke kináre baiñhíñ thín, mardán i ázád, ki taqdír ke hukm se dunyá meñ áe, par. is meñ jí na lagáe, aur thoře par qináat kí, aur dunyá ko náchíz jáná: aur jániyo, ki jab chaurí maut kí hile, jinheñ ne apne dil ko thořásá us ke ishq meñ álúda kiyá hai, we sahj meñ is balá ke dám se chhúteñge. Aur jinheñ ne tamám himmat apní dunyá meñ sarf kí hai, aur us talkh miñhás ne un ke misáj ko K̤hudá kí ráh se pherá hai, ákhir we ruswá honge.

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#### NAQL 6.

##### *The Oppressor punished.*

Naql hai, kí agle zamáne meñ ek zálím thá ki gharíboñ kí lakriyáñ zulm se mol letá, aur jitne mol kí hotíñ, us se qímat bahut kam detá, aur áp mahangí karke, daulatmandoñ kí sarkár meñ bechtá. Ghurbá us ke zulm se ájiz húe the, aur daulatmand bhí tang áe the. Ek din us ne ek muntáj bebas kí lakriyáñ zulm se mol lín, aur ádhí qímat dí. Wuh maslúm K̤hudá ki dargá meñ áh o nála karne lagá: is meñ kisé sáhib-dil ne is ahwál se muttalá hokar us zálím ko nasíhat kí, aur kahá, Zulm karná, aur kisé ká haq már rakhná, donoñ himmatí aur bemuruwatí hai, is ke siwá ná khushí K̤hudá kí bhí hotí hai. Aláwa, yih, ki isí dunyá meñ saikroñ ruswái se badí kí sazá use miltí hai; k̤husus in bechároñ par zulm karne se jo siwáe dargá K̤hudá ke koí ásrá nahín rakhte haiñ. Aisé bad salúki na kar, ki is hál se shitábí balá meñ giraftár hogá. Wuh zálím, jo sharáb ghaflat ká nishá apne dimágh meñ rakhtá thá, us kí rást goí aur nek andeshí se barham hokar bolá, ki In bátoñ se mujhe dard sir na de, aur in afsánoñ se ranjída na kar; aur k̤hafá hokar apne ghar gayá. Asbaski, mál-kár zálímonoñ ká achchhá nahín hai. Qazáe iláhí se, usí rát lakriyon ke dher meñ ág lagí, aur wahán se ghar talak pahunchí, jo kuchh asbáb thá jalkar k̤hák ho gayá. Fajar ke waqt apne doston meñ baiñhkar afsos mál ká kartá thá, aur kahtá thá, ki Yih ág kaháñ

se lagí? Wuh darvesh, jis ne agle roz nasíhat kí thí, wahán áyá aur kahá, Ai zálím, ab talak tú ne nahín málúm kiyá hai, ki yih ág mazlúmon ke dil ke dhúen kí hai? Us ke jo tálí yáwar the, is bát ne dil men us ke tásír kí, sharminda hokar kahne lagá, Sach hai, ki bíf zulm ká jo main ne boyá thá, us ká sam-ra mujhe milá. Ákhir us zabardastí se dar guzrá, aur zulm chhor diyá.

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NAQL 7.

*The Gardener and the Nightingale.*

Naql hai, ki kisi kisán ká ek phúlá phalá bág thá. Gosha chaman men ek jhár guláb ká thá nihál kámrání se táza, aur darakht shádmání se har ek shákh us kí ziyáda. Har subah phúl khilte, aur bággbán unhen dekhkar khush hotá. Ek roz phúlon ká tamáshá dekhne ko niklá thá, ek bulbul ko dekhá ki munh ko gul ke safhe par rakhe chahchahe már rahí thí, aur us kí rangín pattiyon ko apní tez chonch se tortí thí. Bággbán gul kí paresání dekh besabar húá, aur bulbul se ranjída hokar fareb ko jál ráh men bichháýá, aur híle ke dáne dálkar use pakar pinjre men band kiyá. Us bedil bulbul ne totí kí mánind zabán kholí aur kahá, Ai ázíz, mujh ázurda khátir ko kyun qaid kiyá tú ne? Jo merí khush áwází tujhe is bát par láí, to merá áshiyána terehí bág men hai. Agar koí aur bát terí khátir men áí ho, us se mujhe ittilá kar, to sabar kar ke chup rahúngí. Kisán ne kahá, Nahín jántí hai, ki tú ne merá kyá ahwál kiyá, aur gulon par, jo wasíla merí zindagí ká hai, kyá kharábí láí, aur mujhe basabab us ke kaisá ázurdá kiyá? Bulbul bolí, Is bát se darguzar aur soch, to sahí, ki main itne qasúr se, jo ek gul ko paresán kiyá, pinjre men band húi; aur tú jo dil ko ranjída kartá hai, terí hálát kyá hogí? Is bát ne us ke dil men asar kiyá, bulbul ko ázád kar diyá. Bulbul us ká shukr adá karke bolí, Jab tú ne mujh se nekí kí to albatta main bhí is ke badle bhaláí karún. Málúm kar, jis darakht ke níche tú khará hai, yahán ek áftába ashrafiyon se bhará húá gará hai, nikálke apne kám men lá. Kisán ne, jab wuh jagah khodí, aur

bulbul kí bát sach húi, kahá Ai bulbul, ajab hai ki áftába zamín ke níche tujhe nazar áyá, aur dám kḥák ke upar tú ne na dekhá ! Bulbul ne jawáb diyá, Tú nahín jántá hai, jab qazá pahunche nadída dánish meṇ roshní rahe, na tadbír aql kí kuchh fáida kare.

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NAQL 8.

*A mortal Life with Society preferable to Immortality without it.*

Naql hai, ki Hazrat Sulemán kí hukúmat ke ayám meṇ, ki we tamám jándáron ke, kyá admí, kyá sewáe un ke, Bádsháh the. Us ke huzúr ek dáná álim i ghaib se piyála áb hayát ká bharkar láyá, aur arz kí, ki Ilham se mujh par yún khulá hai, ki agar ap is piyále ko na píweṇ jald is jahán se ruḥsat howeṇ ; aur jo píweṇ umr daráz ho. Ab yih piyála áb hayát se bharkar láyá hún, jí cháhe píjiye, aur qiyámát talak zíst kíjiye ; yá na píjiye aur mulkí ádam ko kúch farmáye. Hazrat Sulemán dil meṇ apne sochá, is kám meṇ aqlmandon se mashwarat kiyá cháhiye. Hasbul hukm us ke, dáná aur dúr andesh har guroh ke, kyá insán, kyá haíwán, sab házir húe ; us maḥfí bhed ko un se záhír kiyá, tab harek ne zindagí ki liye dil pasand báteṇ kahē. Hásil un ká yih hai, ki naqd i umr wuh daulat hai, ki bamadad aql ke, us se khúbiyán baham pahuncháye, aur razá Kḥudá kí hásil kíjiye. Gharaz, sab kí ráe yihí ṭhahrí, ki Hazrat piyála áb hayát ká píweṇ. Sulemán ne farmáyá, ki Mere mulk ke dánáon se koí aisá hai, jo is mashwarat meṇ házir nahín hai. Sabhon ne arz kí, ki Falána buglá nahín hai. Hazrat ne ghore ko us ke buláne ke liye bhejá ; us ne ek goshe meṇ qináat karke kḥalq se milná tark kiyá thá, ghore kí bát na mání, aur báhir na niklá. Dusrí bár kutte ko bhejá ki use le á ; buglá us ke kahne se Hazrat kí bárgáh meṇ házir húa. Hazrat ne farmáyá ki Tujhe ek mashwarat ke wáste buláyá hai, tab áb hayát píne ká zikr darmiyán láe. Us ne kahá, Áb hayát áphí akele piwenge, yá doston khairkhwáhon ko bhí piláwenge ? Hazrat ne farmáyá, ki sirf mere liye áyá hai, auron ke dene kí ijázat nahín hai, kyúnkar dúṇ ? Us ne arz kí, Ai jahánpanáh,

hamdam aur doston se judá hokar zindagí karní kyá kaifiyat rakhtí hai? Ap ko Kḥudá ne dunyá meṇ sardár kiya hai, baghair madadgáron ke koí kám saránjam na hogá. Hazrat ne us sachche dúr andesh kí bát par áfrín kí, aur áb hayát pher diya.

### NAQL 9.

#### *The Merchant and his Friend.*

Naql hai, ki koí ṭuṭ-púnjiyaṁ saudágar safar ko játá thá, sau man lohá kisí dost ke ghar meṇ amánat rakhá, ki tangdastí ke waqt mujib farághat ká ho. Jab dúr daráz safar karke muddat ke bád ghar ko áya, aur lohá mángne dost ke pás gaya, wuh bechkar tasarruf meṇ láya thá, kahne laga, ki Ai bhái, tere lohe ko main ne ghar ke kone meṇ rakhá thá, aur is bát se main gháfil thá, ki us kone meṇ chúhe ká bil hai; jab talak málúm ho, chúhá fursat pákar sab ká sab khá gaya. Saudágar is bát ko jhuṭh samajhkar koí tadbír sochtá thá, aur bazáhir kahtá thá, kyá baíd hai! chúhe ko to lohe se kamál ulfat hai, aur wuh danton se lohá chabá saktá hai! Wuh jhuṭhá, is bát se, khush húa, aur dil meṇ kahá, ki Yih bará nádán hai ki merí báton par bhúl gaya, aur lohe se dast bardár húa, bihtar hai, ki apne kám kí mazbutí ke liye us kí áj ke roz ziyáfat karún. Tab us ko ghar meṇ legaya aur dáwat kí taiyári karne laga. Saudágar ne kahá, ki áj mujhe zurúr kám hai, kal áungá. Gharaaz, us ke ghar se chala, aur us ke chhote larke ko chura, apne ghar lejákar, chhipá rakhá. Fajar wáde par dost ke ghar áya, aur us ko pareshán dekhkar púchhá, Ai bhái, tum kyun ghabráe hue ho? Kahá, Kal se beṭá merá, jo núr chashm, aur sarúr i dil thá, gháib húa hai; bahuterá dhundhá, kuchh patá na páya. Bolá, Kal jo main tumháre ghar se niklá, usí shakl ke ek larke ko, jo tum batáte ho main ne dekhá, ki ek chúhemár uṭháe, urá chala játá hai. Tab wuh chilláya, ki Ai bewaquf, ná mumkin bát kyun zabán par látá hai? Moshgír larke ko kyunkar le uregá? Saudágar ne hanskar kahá, us se kuchh tájjub na kar, kyunki jis shahr ká chúhá sau man lohá khátá hai, wahán ká chúhemár bhí ek larke ko uṭhá saktá hai. Us ne haqiqat dar-

yáft kī, aur kahá, Kuchh andesha na kar, chúhe ne terá lohá nahín kháyá hai. Jawáb diyá, ki Tú bhí pareshán na ho, ki moshgír tere laṛke ko nahín le gayá hai. Us ne kahá, Kḥair, merá lohá mujhe de aur apná laṛka tú le.

#### NAQL 10.

##### *The Tyrannical King.*

Naql hai, ki agle zamáne meṇ ek Bádsháh ne dast zulm ká daráz kiyá thá, aur qadam ádálát kī ráh se báhar rakhá thá. Rát din log zulm se us ke, Kḥudá kī dargáh meṇ nálán the, aur use lánat karte the. Ek din Bádsháh shikár ko gayá, aur basabab is ke, ki fazal iláhí shámil hál thá, aise ek maidán meṇ jahán be tálluqí ká álam thá, us ko ilhám húá. Bádsháhí na íbárat hai, is se ki darwáza áish o kámrání ká apne upar khole ; balki Bádsháhí pásbání hai, ki auron ke ranj ko uṭhákár kḥaláiq kī nigáhbání kare, aur zálimon ke dast i zulm ko mazlúmon ke dáman se kotáh kare. Jab shikárgáh se bárgáh kī taraf chalá, aur maidán se shahr meṇ pahunchá, kḥilqat ko bulákar farmáyá, ki Ai guroh, ab tak merá dída díl haq bíne se band thá, áj ilhám se main ne daryáft kiyá, aur kḥwáb ghaflat se jágá. Um-medwár hún ki áj ke din se kisé zálím ká dast i zulm rayat par na pahunche, aur kisé jafákár ká páñw, kisé gharíb ke ghar ke gird na jáwe. Hájibon ko farmáyá, ki Yih kḥush kḥabrí shahr ke chhoṭe baṛon ko pahunchá do. Is manádi se rayat kī ján meṇ ján hue, aur gul murád ke un kī ummedwári ke bágh meṇ khile. Alqíssa, mazlúmi nawází o zulm gudází us kī kamál martabe par hue, aur ádálát us kī aisé phailí, ki bakrí ká bachcha sherní ke than se dúdh pítá, aur tadrú báz ke sáth báziyán kartá. Is wáste laqb us ká sháhdád húá. Dargáh ke mahram i rázon meṇ se kisé ne púchhá, ki Agle áin ko chhor, taríq ádálát kī shurú karne ká sabab kyá hai? Bádsháh ne májrá bayán kiyá, aur kahá, ki Sabab is ghaflat se bedár hone ká aur hushiyári ká yih hai, ki ek roz shikárgáh meṇ har taraf ghorá dauṛatá thá, aur nazar kartá thá ; ikayak, dekhá main ne, ki ek kuttá kisé lomṛí ke picḥhe dauṛtá hai, aur dánton se haḍdí us ke páon kī

chābtā hai; bechārī lomrī langre pāṇ se ghar men bhāg gaī, aur kuttā phirā. Wahīn ek piyāde ne pattar kutte ko mārā, ki pāṇ us kā tūt gayā. Piyāda hanoz kā qadam na gayā thā, ki ghore ne ek lāt jo pāṇ par us ke mārī, to us kī bhī tāng tūt gaī. Wuh ghorā bhī dūr na gayā thā ki pāṇ us kā kūchī men ā gayā, aur tūt gayā. Tab main mastī se hosh men āyā, aur dil se apne kahā, Dekhā tū ne, in sabhon ne kyā kyā kām kie, aur kyā kyā pāe? Khabardār ho, ki tujhe dikhlāte hain, ki jo koī wuh kām kare ki lāiq us ke nahīn, wuh aisā kuchh dekhe jo na dekhā ho. Akhīr men ghaflat se bāz āyā, aur taufīq kā darwāza mujh par khulā.

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NAQL 11.

*The Farmer and the Mice.*

Naql hai, kisī zamīndār ne, durandeshī se thorā sā ghalla jamā kiyā thā, aur us men se kharch na kartā thā, ki zurūrat ke waqt kām āwe. Qazārā koī chūhā us khate ke nazdīk rahtā thā. Hamesha zamīn ko har taraf se khodtā, aur khāra shigāf dānton se, bil apnī har taraf se banātā thā. Ittifāqan, ek nek sāat men bil kā sirā jo ghalle ke darmiyān se niklā, to wuḥīn bahut sī rozī ghar men us ke phail gaī. Bādae farāghat ne us kam hausle ko, dānish kī rāh se bhaṭkākar, maghrūrī o ghaflat kā sarshār kiyā. Mahalle ke chūhe is ahwāl se wāqif ho, us kī khidmat men hāzīr hue; aur khāne pīne ke āshnā us ke pās jamā hokar, khushāmadīn karne lage; aur is andeshe se, ki mabādā, haq bāt ke kahne se jāh o rozī men khalāl pare, koī bāt us ke khilāf marzī na kahte, aur us kī madah o sanā ke siwā koī harf zabān par na lāte. Wuh bhī dewāne kī tarah, lāf mārta, aur behūda kharch kartā, aur āj kā khyāl kal par na rakhtā. Jab kitne roz guzre, aur kāl parā, zamīndār ne khate kā darwāza khol-kar dekhā, ki us ghalle men nuqsān hūā hai. Ek ṭhandhī sāns bharkar sochā, ki ghamgīn honā, wāste us chīz ke, ki jis kī hasrat befāida hai, dānish ke āin se nahīn. Bihtar hai ki bāqī ghalle ko aur jagāh rakhūn. Akhīr zamīndār us qadiri qalīl ko aur jagah legayā, aur chūhā us jagah men,



jahān ká málík aur raís apne taīn jántá so rahá thá; aur chúhe jo kháne píne ke áshná the, is hádisē se wáqif hokar játe rahe, aur K̄hundáwand nişmat ko apne akelá chhoṛ gae. Sach kahá, jis ne kahá, ki In daghábáz doston ko jo tú dekhtá hai, we mak-khiyān haiñ gird miṭhái ke. Dusre din wuh chúhá árámgáh se uṭhkar, harchand dahine báen takne lagá, yáron se apne kisé ko na dekhá; aur bahuterá áge píchhe talásh kí, musáhibon meñ se kisé ko na páyá. Apne makán se uṭh, musáhibon kí talásh ko niklá thá, ki álam kí pareshání aur ghalle kí girání kí khabar pahunchí; muztaribána ghar kí taraf chalá, ki zakhíra jo rakhtá hai, us kí muháfazat meñ koshish kare. Jab ghar meñ pahunchá to us ne ghalla ká kuchh mishán na dekhá; usí bil kí ráh khatte meñ jo gayá, to dekhá, ki itná ghalla jo ek ráat bhar kí k̄hurish ho sake na thá; táb o táqat us kí játi rahí, aur muztarib hokar sir par saudá ko apne díwár par itná paṭká, ki phúṭ kar maghz khul gayá, isráf kí shámat se halák húá, aur k̄hák meñ mil gayá. Fáida is hikáyat ká yih hai, ki cháhiye, k̄harch ádmí ká ámad ke barábar ho, aur jo púnjí apne pás rakhtá hai, súd se us ká fáida uṭháwe.

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NAQL 12.

*The Revealer of Secrets punished.*

Naql hai, ki agle dinon meñ ek hákim thá, ki dunyá ki mastí ke sahab aqlmandon se suhbat kam rakhtá thá, aur kamíne, past himmat, k̄hushámad aur cháplúsí se uske yahán pesh hue the. Un meñ se ek kamína rikábdár us ká muṭamad húá thá. Ek din hákim shikár ko gayá; jiswaqt nazdík thá ki qere pahunche, rikábdár se kahá, Main cháhtá hún ki tere sáth ghoṛá dauráún, aur muddat se yihí árzú hai ki málúm karún ki mere mushkí ghore kí dauṛ achchhí hai, yá us nuqre kí, jis par tú sawár hai. Rikábdár ne hasb ul-hukm hákim ke ghoṛá phenká. Hákim ne bhí apne tezrau ghore kí bág uṭháí yahán talak, ki donon shikárgáh se dauṛke nikal gae. Bádsháh ne rikáb dabákar bág lí, aur kahá, Ai rikábdár, merí gharaz ghore dauráne se yih thí ek fikr merí k̄hátir meñ guzrí thí, is baháne

se khalwat kī, tāki wuh rāz tujh se kahūn. Dekho, kisī se na kahnā. Rikābdār ne, jaisā āin badzātōn kā hai, bhed ke chhipāne men qasamen khāīn. Hākim ne farmāyā, ki Main apne bhāī se fikrmand hūn. Asār bad andeshī ke us kī peshānī se zāhir hai, aur mujhe yaqīn hai ki us ne mere qatl par kamar bāndhī hai. Main chāhtā hūn qabl is ke, ki us kī taraf se mujhe kuchh āseb pahunchē, hastī us kī, ki bāt kā ṛoṛā hai, nest karūn, aur bāgh saltanat ko us ke khāristān se pāk, Chāhiye ki tū hamesha us se chaukannā rahe, aur merī nigāhbānī men ihtiyāt kare. Rikābdār ne arz kī, Main kis lāiq hūn, ki āp kā mahrami rāz ho sakūn. Par jab Bādshāh ne mujh par nawāzish farmāī, ummed hai ki khidmat bājā lāūn aur rāz chhipāūn. Azbaski badzātī us kī tīnat men thī, yih bāt suntehī khiyāl bewafāī kā apne jī men lāyā aur fursat kā waqt pākar hākim ke bhāī ke pās jā, yih mājra kahā. Us ne mamnūn hokar, use khūsh kiyā, aur kahā, Ummedwār rah, ki har waqt tū sarfarāz hogā;—aur nek tadbīron se apne taīn bhāī ke hāth se bachāne lagā. Qazāran, us hākim ki bahāri daulat-khizān par āī, aur shagūfa ummed kā nihāl zindagī se jhar gayā. Jab sarīr daulat bhāī kī shakoh saltanat se khālī hūā, us ne pānw takhti shāhī par, aur tāji shahr-yārī sir par dharā. Pahlā hukm jo us shāh kī zabān se niklā, us rikābdār ke qatl kā thā. Bechāre ne arz kī, Main jo āp kī daulat-khwāhī kī thī, us kī jazā yihī hai? Bādshāh ne farmāyā, Sab gunahōn se badtar ifshāī rāz hai, aur tujh se yih taqsīr hūī; hargāh tū ne bhed mere bhāī kā, ki tū us kā mahramirāz thā, pushīda na kiyā, mujhe tujh par kyā iātimād hai. Gharaz, rikābdār ne bahuterī iztirābiyān kīn, fāida na hūā, aur us ne sazā-pāī. Hāsīl is dāstān kā yih hai, ki izhār rāz kā samrā nek nahīn hai.

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#### NAQL 13.

#### *The Discontented Travellers.*

Naql hai, ki tīn shakhs asnā i rāh men ekatthe hokar chale. Un men jo barā thā, us ne donon rafīq se kahā, ki Tum apne shahr se kyūn nikle? aur kyā sabab hai, ki ghar kā ārām

chhoṛkar safar kí mihnat iḡhtiyár kí? Ek ne kahá, Jis shahr menṇ mainṇ rahtá thá, wahán, mere ḡhweshonṇ dostonṇ ko sarwat aur ḡhushiyán baham pahunchín. Mainṇ dekh na saktá thá; átiśh i rashk se jalne lagá, is liye mainṇ ne apne dil se kahá, ki kitne ek din watan chhoṛún, jo yih nádídání na dekhún. Dústre ne kahá, Mujhe bhí is dukh ne ghar se áwára kiyá. Tab us bare ne yih sunkar kahá, ki Tum dononṇ mere hamdard ho; mainṇ ne bhí isí áfat se safar iḡhtiyár kiyá. ḡharaz, bad nihádí har ek kí áshnáí aur rifáqat ká mújib húi. Dunyá ke támáshe dekhne lage. Ek din, ráh menṇ, toṛá ashrafiyonṇ ká pará páyá. Tínonṇ kahín utre aur bole, ki Is ko taqsím kar lenṇ, aur yahín se phirkar apne apne ghar chalenṇ, chand roz ḡhushí se guzrán karenṇ. Sab kí ragi hasad jumbish menṇ áí, aur har ek yihí cháhtá thá, ki mainṇ hí lún, dúsrá is menṇ sharík na ho. Is ḡhiyál menṇ tínonṇ hairán húe; na yih himmat thí, ki zar ká ḡhiyál chhoṛelṇ, aur ráh menṇ pará rahne denṇ; na is par rází, ki ápas menṇ hisse kar lenṇ. ḡharaz, isí taraddud menṇ, ek rát din tínonṇ maidán menṇ bhukhe, piyáse pare the, aur ḡhwáb aur ḡhúr apne upar talkh karkar laṛte the. Dústre roz wahán ká Bádsháh shikár ko niklá thá; ittifáqan, muqarribonṇ ke ek garoh ko sáth lekar, barwaqt pahunchá, aur un tínonṇ ko maidán menṇ baiṛthe húe dekha, ahwál púchhá. Unhonṇ ne májrá bayán kiyá. Bádsháh ne farmáyá, ki Tum apní apní hasad ko bayán karo; dekhún, kaun kis martabe menṇ hai, us ke muwáfíq yih ashrafiyán tumhenṇ hissa kar dún. Ek ne kahá, Mujhe hasad is qadar hai, jo hargiz nahín cháhtá hún ki kisí par ihsán karún, tá wuh ḡhúsh ho. Dústre ne kahá, Ki tú nek mard hai, aur merí hasad ká ek pásang tujh menṇ nahín. Mujhe itní hasad hai, jo dekh nahín saktá hún ki koí kisí par ihsán kare, yá apná mál kisí ko baḡhshe. Tísre ne kahá, Ki tum dononṇ hasad se aslá bahra nahín rakhte ho; tumhárá sirf dāwí bemaní thá; mainṇ aisá hún, ki hargiz rawádár nahín jo mujh se koí bhalái kare. Bádsháh ne angusht i hairat ko káṭá, aur un kí guftago se mutájjib hokar kahá, ki Tumhárá bátonṇ se sábit húa, ki in ashrafiyonṇ menṇ se tumhenṇ na diyá cháhe, balki har ek ko, muwáfíq gunáh ke, sazá dení zúrúr hai. Jo shaḡhs kisí par ihsán ká rawádár na

ho, sazā us ki yih hai, ki is daulat se mahrūm rahe, aur koī us se bhalāī na kare. Aur jo ihsān aur kā aur par dekh na sake, bihtar hai, ki use sangsār kījiye. Aur jo apnā hāsīd āp hai, us kī sazā yih hai, ki pandatkhāne men qaid rahe jabtak ki mare. Tab farmāyā, ki Is pahle ko nangā kar, bhukhā piyāsā jangal men chhoṛ deṇ; log hukm bajā lāe. Aur dusre kā sir tegh bedaregh se judā kiyā, aur tan ke ranj se rihāī baḡhshī. Tīsre ke badan men qitrān malwākar garm ret ke andar dilwā diyā, yāhān tak ki wuh hazāron jānkandanī se halāk hūā. Gharaz, hasad kī shāmat se tīnon zalil hūe. Hāsil is qīase kā yih hai, tā mālūm ho, ki hasad kī nihāyat yāhān talak hai, ki bāze hasad se apnī bhalāī nahīn dekh sakte hain; yāhīn se samjhiye, ki auron kī bhalāī kab dekh sakenge?

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NAQL 14.

*The Envious Man and the Ascetic.*

Naql hai, ki Baghdād men kisī hāsīd ke hamsāe ek mard i Kḡhudāparast rahtā thā. Log use buzurg jānte the, aur us kī mulāqāt se bahramand hote the. Us mard i hāsīd kā dil paṛosī kī buzurgī se jaltā thā. Aur wuh hamesha, āql ko ek kināre rakhkar, us ke satāne men koshish kartā thā, aur bahut makar sochtā; par kuchh fāidā na hotā thā. Aḡhir us muāmale se tang āyā. Ek ghulām mol lekar, uspar mihrbāniyān bahutsī karne lagā, aur inām dene; aur parwārish aur ḡhātirdārī men us kī maqdūr bhar saī kartā. Aksar ḡhilwat men kahtā, ki Tujhe ek mushkil kām ke liye pāltā hūn, ummedwār hūn ki mere dil kī ārzū bar lāwe, aur merī ḡhātīr kī fikr ko dūr kare. Jab ek muddat guzrī, aur ghulām ko ādāe haq aur wafādārī men mustaqil pāyā, tab bhed kholā, aur farmāyā, Kḡhabardār rah, ki merā is hamsāe ke hāth se dam nāk men āyā hai, aur main ne jitnā chāhā, aur hīle uṭhāe, ki us par koī āfat paṛe na ho sakā, merī zindagī talḡh guzartī hai. Tujhe is wāste main ne pālā hai, ki āj tū mujhe hamsāe ke koṭhe par lejākar mārḡdāle, aur wahīn chhoṛkar chalā āwe; jab log fajar ke waqt wahān mujhe muā dekhenge, beshak, us ko ḡhūn kī tuhmat se pak-

rengē ; jáh aur mál us ká ghárat hogá, aur ábrú hurmat bhí játi rahegi. Ghulám ne kahá, Hazrat, is k̄hiyál se darguzre, aur is kám kí tadbír aur tarah sé thahráiyē, aur gharaz áp kí záhíd ká qatl hai, main use márdálún, aur us kí taraf se áp kí k̄hátir jamá karún. Us ne kahá, Yih k̄hiyál dúr daráz hai, sháyad tú us par qábú na páwe, aur jald us ká qatl na ho sake ; mujh men ab itní táqat nahín rahí hai ; uth, aur is kám ko bajálá, aur wáde ko wafá karke mujhe k̄hush kar ; aur yih k̄hat ázádí, aur ek badra zar ká, jo terí zindagi bhar ke kifáyat kare, tújhe detá hún ; le, tá is shahr se nikal jáe, aur jabtak jiye kisi ká muhtáj na howe. Ghulám ne kahá, Hazrat, koi dáná yih k̄hiyál jo ápne kiyá hai, na karegá. Dushman kí sazá apne jíte jí maqsúd hai, jab áp ján se játe rahe, to us ke márne men kyá lazzat milegi ? Ghulám harchand istarah kí báten darmiyán láyá, par kuchh fáida na húá. Bewaqúf ghulám ne, jab k̄hushnúdí apne sáhib kí isí men dekhí, use paposí ke ghar ke kothe par lejákar sir kát dálá. Aur k̄hat ázádí aur badra zar ká lekar, Isfahán kí taraf rukh kiyá. Subah ko logon ne bad-niyat k̄hwáje ko, ek mard ke kothe par, kushta dekhá, aur use pakarkar qaid kiyá. Azbaski nek zátí us kí Baghdád ke chhote baron par záhir thí, is sabab khún us par sábit na hotá thá ; aur usí tarah qaid men thá, yahán talak, kí Baghdád ke ek bare saudágar ká guzar Isfahán men húá. Ghulám ne us ko pah-cháná, aur muláqát karke apne sáhib aur hamsáe ká ahwál púchhá. Saudágar ne májrá bayán kiyá, aur k̄hwáje ká mára jáná, aur us nek zát hamsáe ká qaid honá sharhawár kah sunáyá. Ghulám ne káhá, Ajab zulm us mard i begunáh par húá, aur yih burá kám, us ke hasb ul-hukm mujh se sarzad húá hai, aur wuh nek mard is bát se aslá k̄habar nahín rakhtá. Gharaz, jo kuchh májrá guzrá thá, ghulám ne sab sharhawár us se bayán kiyá, aur saudágar ne jo kuchh suná, us par ek garoh ko gawáh karke, Baghdád ke hákim ke pás láyá, aur us K̄hudáparast darwesh ko qaid se chhuráyá.

## NAQL 15.

*The King and his Hawk.*

Naql hai, ki agle zamáne meñ, koí Bádsháh ek báz ko bahut piyár kartá thá, aur wuh hamesha Bádsháh ke háth par baiṭhā rahtá thá. Ek roz báz ko háth par baiṭhākar shikár ko gayá; ittifāqan, ek hiran sámhne nazar áyá. Bádsháh ne kamál shauq se us ke píchhe ghorá ḍalá aur us ko pakrá. Mulázim i dargáh, agarchi píchhe lage chale áte the, par koí Bádsháh talak na pahunchá thá. Is meñ Bádsháh piyásá hokar har taraf pání kí talásh meñ ghorá daurátá thá. Akḥir ek dáman i koh meñ pahunchkar dekhá, ki pahār par se pání ṭapaktá hai. Tarkash meñ se piyála nikál niche rakhá, ki qatre jo ṭapakte hain, us meñ jamá hon, aur piyála bhar jáwe. Jab piyála bhar chuká, cháhá ki píe, báz ne wunḥin par mára, tamám pání gir gayá. Bádsháh ne is harkat se kḥafá hokar phir piyále ko usí patthar ke niche rakhá; der ke bád, jab bhar chuká, cháhá ki munḥ ko lagáwe. Báz ne phir wahí harkat kí, aur us pání ko bhí girá diyá; Bádsháh ne kamál tishnagí ke sabab be taammul báz ko zamín par paṭák diyá, aur wuh mar gayá. Is meñ rikábdár á pahunchá, báz ko múá aur Bádsháh ko piyásá páyá. Filfaur chhágál shikár band se khol, piyále ko kḥúb dhodhākar, cháhá ki Bádsháh ko pání piláwe. Us ne farmáyá, ki mujhe is kḥális pání se, jo pahār se jhartá hai, kamál ragḥbat húi hai. Tú pahār par chaṛḥ, aur is chashme se pání ká piyála bharkar le á, kyunki, phir yih táb nahín hai, ki jab talak piyále meñ qatra qatrá jamá ho, main intizár karún. Rikábdár, jab chashme ke kináre pahunchá, dekhtá kyá hai, ki ek azhdhá múá húá us ke kináre pará hai, aur zahar bhará luḡb us ká, pání meñ milkar, qatra qatra pahār par se ṭapaktá hai. Wuh ghabrákar utrá, aur yih ahwál arz kar, ek piyála ṭhande pání ká chhágál se bharkar Bádsháh ko diyá; wuh piyála munḥ se lagákar rone lagá, aur rikábdár ko báz ke májre se ágáh karke, apní jaldí aur iztirábí par bahutsí nafrín kí, aur jab talak jiyá, yih dágh i hairat us ke dil se na gayá. Fáida is qisse ká yih hai, ki aqlmand apne kám ko, baghair kḥúb taammul kíe, shurú nahín karte hain.

## NAQL 16.

*How to guard against Anger.*

Naql hai, ki Yaman में ek hākīm thā, rāe durust aur kirdār nek se mausūf. Ek din shikār ko gayā thā, bahuterī daur dhūp kī koī shikār hāth na lagā. Bādshāh us bat se ghamgīn hokar hairatzadon kī tarah idhar, udhar, dekhtā thā. Ittifāqan ek gharīb bekas lakarhāre ne, hiran ke chamṛe kī ṭopī aur angarkhā pahinkar, us jangal में lakṛiyān bahutī jamā kī thīn, aur us mihnāt se mānda ho, kisī patthar se kamar ṭeke hūe, dam le rahā thā. Bādshāh kī nazar dūr se us par paṛī; azbaski nihāyat shauq shikār kā rakhtā thā, us ko hiran jānkar bedharak tīr i dil doz us par mārā, aur jab us ke pās gayā, dekhā ki ek bechāra, zakhmī sīna majrūh i dil pur, khūn parā hai. Nihāyat maghmūm hūā, aur apnī be taammulī par apne taīn malāmat karne lagā, aur us se bahutī ūzar khawāhī karke, use marham bahā में hazār dīnār de; aur wahān se shahr kī taraf mutwajjih hūā, aur apne dil में āhad kiyā, ki bād is ke jo kām karūn be-taammul na karūn. Us shahr ke atrāf में, ek sālīk, apnī nafs kushī ke wāste, tark duniyā karke, ghoshe में baithā thā, aur aqlimaʿd se bahrawar hoke, razāe ilāhī kī just-jū में auqāt basar kartā thā. Bādshāh ke dil में yih bāt āī, ki us ke pās jāīye, aur us se kuchh nasīhat talab kīīye. Akhīr, is irāde par, us kī ibādatgāh में gayā, aur jis tarah kā saluk sardāron ko darweshon se lāzim hai, bajā lākar ḍarkhwāst kī, Main chāhtā hūn, ki koī dur i yaktā kān i dānish se mujhe baḥshīye, tāki wuh wasīlā taraqqī kā duniyā में, aur mujarrib dawā, wāste ārām dil ke, ho. Us sāf dil, sufī mizāj faqīr ne ʾarz kī, Ai Jahānpanāh, wuh ḵhaslat jo Bādshāhon ke haq में sarmāya zāhir aur bātin kī daulat kā hai, so ghusse ko mārṇā, aur ḵhafgī ke waqt tahammul karnā hai. Bādshāh ne kahā, Ai darwesh, tū ne sach kahā; par ḵhafgī ke waqt ikhtiyār kī bāg ko thāmbṇā bahut mushkil hai; aur koī daulat-ḵhwāh bhī mere yahān aisā nahīn hai, ki waise waqt में haq bāt ʾarz kare; ghazab kī bāg thāmbne kī koī tadbīr batāīye. Darwesh ne kahā, Bare ādmīyon ko lāzim hai, ki apne naukaron में se us naukar ko, jo sabhon se dānish aur diyānatdārī, aur

rásti men mumtáz ho, mahramiráz apná kare; aur yih ijázat de, ki ghusse ke waqt jis tarah se ho sake, bure kámon se ágáh karke báz rakhe. Lekin jab talak ki aisá shakhs háth lage, iláj us ká yih hai, ki main tñ purze áp ko likh detá hún, cháhíye ki un tñon purzon ko apne muqarrib naukaron men se ek ke hawále kíjiye, aur kah díjiye, ki hamesha in purzon ko apne pás rakhe, aur áp ke ahwál ko dekhtá rahe; jab jáne ki ghazab aur khafigí ká waqt ápahunchá, yá kisí kám men tú ghusse húa hai, in men se ek ko tere háth men de. Umméd hai, ki jo tú dil hoshiyár aur bakht bedár rakhtá hai, is khat ká parhná tujhe ghazab se báz rakhegá; aur agar dekhe ki pahlá khat mufid na húa, wunhñ dusrá dewe: agar nafs basabab is ke, ki us kí sarisht men sarkashí hai, dusre purze se bhí kamá-haqqá hoshiyár na ho, tísrá purza áp ke háth men de. Kḥudá kí dargáh se yih ummed rakhtá hún, ki is martabe khafigí kí táríkí nur i hilm se badal ho. Bádsháh is bát se khush húa, aur darwesh ne we tñon purze, muqarrib naukaron men se, ek ke hawále kie. Pahle ká mazmún yih thá, ki Qudrat ke waqt ikhtiyár kí bág bad andesh nafs ke háth na de, ki tujhe Kḥudá kí nazar i ináyat se girákar halák karegá. Dusre purze ká hásil yih thá, ki Ghusse ke waqt zer-daston par mihrbání kar, to zabardast tujh par mihrbán rahe. Tísre kághaz ká matlab yih tha, ki Aql ká hukm mán, aur insáf se munh na pher. Bádsháh, Kḥudá ká shukr bajá lákar darwesh ke yahán se apne mahal men dákhil húa, aur wazír hamesha, kyá khilwat, kyá bár i áma men, jo waqt khafigí aur ghusse hone ká hotá, bar waqt ye tñon ruqce us ko dikhlátá, isliye us ko log zúrruqá kahte the.

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NAQL 17.

*The two Friends.*

Naql hai, ki do sharík the. Ek, dánái ke sabab, tez hosh kahlátá tha; dusrá, sáda lauhí se, khurram dil mashhúr thá. Donon ne saudágarí ke iráde safar ikhtiyár kiyá. Ittifáqan, asnái ráh men ek himiyání ashrafiyon kí páí. Tez hosh ne kahá, Ai bhái, dunyá men aisá bhí bahut hotá hai, ki be mihnát



manfát ho. Ab isí par qinaft karní, aur chain se rahná apne ghar ke kone men, bihtar nazar átá hai. Tab donon phire, aur shahr ke qaríb pahunchkar kisé jagah utre. K̄hurram-dil ne kahá, Ai bhái, is zar ká hissa kar, tákí har ek apne hisse ko, muwáfiq hausile ke, k̄harch kare. Tez-hosh ne kahá, Bántná salah nahín; cháhiye ki is men se thorá nikálkar shirkat men k̄harch karen. Báqí ko, bahut ihtiyát se, ek jagah rakh chhoren, aur hamesha á ákar, jitná darkár ho, le jáyá karen, tákí áfat se bachen. K̄hurram-dil us kí báton par bhul gayá; thorásá us men se lekar, báqí ko ek darakht ke tale gár chain se apne apne ghar gae. Jab rát húi, Tez-hosh akelé us darakht tale gayá, aur ashrafiyon ko zamín se nikál apne ghar le gayá. K̄hurram-dil usí naqd par, ki shirkat men le gayá thá, auqát basar kartá thá. Jab us men se kuchh na rahá, Tez-hosh se kahá, Ki chalo, ashrafiyon kí, jo zamín men gárí hai, k̄habar len, aur phir thorí un men se le áwen. Kahá, Achchhá. Tab donon ne darakht tale jákar bahuterí talásh kí, kuchh na páyá. Tez-hosh us ká dast ba girebán húa ki we ashrafiyán tú le gayá hai, kyúñki aur koí wáqif na thá. Ulte chor, kotwál ko dāñde. Us becháre ne bahut sí qasamín kháin, aur iztirábiyán kíñ; mufid na húa. Ak̄hir, K̄hurram-dil ko hákim ke yahán le jákar ahwál bayán kiyá. Hákim ne Tez-hosh se gawáh talab kíe, ki agar gawáh házir na kar sake, to mudáá alaihi ko qasam khiláúngá. Tez-hosh ne kahá, Jahán ashrafiyán gárí thín, wahán koí ádmí házir na thá jo gawáhi de. Par, jo main apnf rástí, aur us kí darogh-goí par k̄húb iatimád rakhtá hún, is liye yih yáqín jántá hún, ki agar ap kisé shakhs ke tain kahen, ki us darakht ke tale jáwe, aur main K̄hudá kí dargáh men iltijá o zári karún, aghlab hai ki K̄hudá merí zári se mihrbán ho, aur wuh darakht, ki jis ke niche ashrafiyán gárí thín, bole ki kis ne k̄hiyáñat kí hai. Ak̄hir, bahut guftago ke bád yih bát thaharí, ki fajar tarkehí darakht tale jákar K̄hudá kí qudrat ká tamásha dekhe. K̄hurram-dil ko hákim ne pandit k̄háne men bhej diyá. Tez-hosh ne apne ghar men ákar, is ráz ko báp se apne záhir kiyá, aur kahá, Main ne, áphí ke luft ke bharose, darakht kí gawáhi ká k̄hiyál kiyá hai; agar nawázish farmáwen, jitní

ashrafiyān baham pahunchí haiñ, aur utní us se jarímána lekar farághat se din kátenge. Báp ne kahá, Is kám men jo tadbír kíjiye, wuh kyá hai. Larke ne kahá, Wuh daraḡht andar se, airá khokhlá hai, ki agar do ádmí us men chhipen, koí dariyáft na kare. Aj kí rát jákar us ke andar rahiye, kal subah main hákim ke ádmion ke sáth daraḡht tale jákar, iltijá o zári karúngá aur gawáhi mángúngá; jaisá munásib ho, wahán se pukáriye, aur yih ḡhabar díjiye, ki we ashrafiyān Ḳhurram-dil le gayá hai. Us ke báp ne kahá, Ai larke, hile o fareb ke ḡhiyál se darguzar. Bilfarz, agar bande ko fareb degá, Ḳhudá ko na de sakegá; ki wuh tere sab ráz i dil ko jántá hai; aur mú ba mú, rag o reshe se wáqif hai. Is par bhí main jántá hún, ki makhár o hīlagar ká ahwál chhipá nahín rahtá hai, aur ehhoṡe bare ke nazdík ruswá hotá hai. Beṡe ne kahá, Yih bát mauqúf kíjiye, aur daráz ḡhiyálát ko chhoṡiye, ki us kám men ziyán kam, aur nafá bahut hai. Becháre búṡhe báp ko larke kí mahabbat aur zar kí ḡhwáhish ne aql kí ráh se bahká diyá. Andherí rát ko daraḡht ke andar rahá. Fajar ke waqt kárpardáz log daraḡht tale ánkar jamá hue, aur Tez-hosh iltijá o zári karne lagá. Ek dam ke bád daraḡht se áwáz áí, ki Ashrafiyān Ḳhurram-dil le gayá hai. Dáná hákim ba zor i aql samjhá, ki kuchh hīla kiyá hai, aur is daraḡht ke andar kisí ádmí ko chhipáyá hai; kuchh tadbír is kí kiyá cháhiye. Farmáyá, ki sháyad yahán kuchh tilsam kiyá hogá; is kí dafṡe ke wáste ek ehíz main jántá hún. Tab us daraḡht ke ás pás lakṡiyān jamá karwákar phunkwá dín. Wuh ná kardakár búṡhá ek dam sabr karke chilláyá aur amán cháhi. Tab logon ne us ádha jale búṡhe ko daraḡht ke andar se nikálá; aur us ne haqíqat i hál bayán karke dunyá se kúch kiyá. Makkár Tez-hosh, chhoṡe baron men ruswá hokar, apne báp kí lásh ko kándhe par dhar, shahr kí taraf chalá, aur Ḳhurram-dil sach kí badaulat ḡhalás húa.

## NAQL 18.

*The King and the Ascetic.*

Naql hai, ki ek K̤hudá-parast, aqlmand Bádsháh kisí goshah nashín záhíd kí ziyárat ko gayá aur íltímás kí, ki Mujhe kuchh nasíhat kíjiye. Záhíd ne kahá, Ai Bádsháh, K̤hudái men̄ álam do hain; ek fání, ki álam i súrât kahlátá hai; dusrá, báqí, jis ko álam i mání kahte hain. Alí himmat ko cháhe, ki dunyá i fání men̄ mustaghriq na ho, aur k̤húbiyon par álam i mání kí, jo aql ke nazdík pasandída hain, nazar kare. Bádsháh ne farmáyá, ki álam mání ke hasúl ká taríqa kyá hai? Záhíd ne kahá, Shahwat aur ghazab ko iatidál par rakhen; aur áśáish ko ek qalam chhoṛkar, din rát ájizon kí dastgírí, aur mazlúmon kí faryád rasí men̄ mashghúl ho. Jo Bádsháh cháhe, ki razáe iláhí hasíl kare, use álam mání kí Bádsháhat milegí, cháhiye ki zerdaston kí rafáhiyat, aur zálimon kí tambíh men̄ saí kare; kyúnki K̤hudá ne Bádsháhon ko, raiyat aur mulk kí nigáhbání ke wáste, paidá kiyá hai. Pas, rát din, apná hisáb yihí kiyá kare, ki Aj main̄ ne kyá kyá kám kíe; aur tamám károbar par nazar rakhe, aisá na ho ki ek adní kám ikhtiyár karke bare kámon se báz rahe. Ai Jahánpanáh, aksar log, is dar se ki mabádá sach kahne se hamárá rozí men̄ k̤halal ho, yá, iatibár men̄ baṭṭá lage, muláhaza karte hain. Dáná Bádsháh wuh hai, jo apní hifázat, aur auron kí nigáhbání is tarah kare, ki haq guzáron ko iatiráz kí jagah na rahe. Agar bashriyat se kuchh chúk ho jáe, to haq ke sunne se barham na ho, aur tokne-wále ko na jhirke.

Bádsháh us záhíd kí nasíhat se mazúz huá. Logon kí k̤húshámad se parhez karne lagá. Hamesha us kí súhbat men̄ jákar nasíhat kí báten̄ suntá. Ek din usí záhíd ke pás baithá thá, achának, ek guroh dád k̤hwáhon ká ákar faryád karne lagá. Bádsháh ke hukm se, záhíd ne un ko bulákar ahwál púchhá, aur dánáon ke nazdík, jo jis ke hál ke munásib thá, Bádsháh se kahá. Bádsháh ko záhíd kí muámala rasí, aur muqaddama fahmí k̤hush áí, aur us se íltímás kí, kí kabhí kabhí muqaddama ap ke huzúr pahunchá kare. Záhíd ne nek niyatí

se qabul kiyá, ajizon ke kám men saí karne lagá, aur kamál tawajjuh se un kí nálish sunne. Naubat yahán talak pahunchí, ki aksar károbár us mulk ke záhí kí tadbír se saránjám hote the, aur roz ba roz mulkí aur málí károbár men wuh mashghul rahtá. Rafta rafta, jáh aur jalál ka kھیál, aur daulat kí árzú záhí ko húi; aur aql kí itáat men qusúr áne lagá. Gharaz, kaunsá shakhs hai, jise is jádúgar dunyá ne gumráh na kiyá? aur kisne us ke háth se jám báda i fareb ká na piyá. Bádsahá ne jab záhí kí tadbíren saláh mulkí ke muwáfíq dekhín, ek bárgí us ko ikhtiyár kullí díyá. Áge, darwesh ko ek rotí kí fikr rahtí thí, ab andesha ek jahán ká darpesh húá; aur qabl is ke, ek kamlí ká sámán kartá thá, ab ek saltanat ká saránjám karná pará. Kisí din ek darwesh, jo hamesha se záhí ká rafíq aur mahrami ráz thá, muláqát ko áyá; to aurhí rang dekhá aur hairán húá. Chupke záhí se puchhá, ki Yih kyá taríqa tú ne ikhtiyár kiyá hai? Záhí ne harchand cháhá, ki kuchh úzr kare, ban na áyá. Faqír ne kahá, Jáh kí mahabbat, aur mál kí ziyáda talabí se terí aql mári gaí hai; ki tú shawat aur ghazab men giraftár húá. Yih atwár chhor, aur dáman i tajar-rud ko dunyá kí aláish se pák kar, logon kí ámad o shud ká darwáza bandkar, akelehí goshe qináat ko pasand kar. Záhí ne kahá, Ai yár ázíz, logon kí ámad o raft, aur guftago se mujh men kuchh taghaiyur nahín áyá hai; main dil se usí kám par mutawajji hún, ki tú jántá hai? Darwesh ne kahá, Tere dída i dánish band ho gae; afsos! ki tujhe koí tadbír apní nahín sújhtí hai, aur jab sújhegí kuchh fáida na hogá; terí hálat mujhe, us andhe kí mánind nazar áti hai, jis ne koré aur sámp ke bích faraq na kiyá, ákhir halák húá. Záhí ne jab yih bát suní, goshe nashíní kí kaifiyat ko yád karne lagá, aur ánkhon se ánsú baháne. Us ko yaqín húá, ki us dost kí bát kamál mihrbání se hai. Fajar hotehí logon ne záhí ke darwáze par hujúm kiyá, aur wuh kámon ke insirám men mashghúl húá, shab kí pashemání bhúl gayá. Alqissa, záhí kí yih naubat pahunchí, ki dunyá kí mastí se ráh rást chhorí, aur hawá aur hawas kí pairáwí karke khud pasandí men auqát kátne lagá. Ek din kisí begunáh ke qatl ká hukm kiyá, aur

bád us ke pashemán hokar taláfi ke darpai húa. Us begunáh ke khwes aur aqrabá Bádsháh ke huzúr ánkar záhíd ke zulm se dád khwáh húa; is muqaddame kí tajwíz auron ko supard húa. Un diyánatdaron ne tahqíq karke kahá, kí Záhíd ne ná haq khún kiyá hai, us ko bhí qatl kijiye. Záhíd ne harchand makhlasi cháhí, aur logon ko rishwat dene kí, par mufid na húi.

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NAQL 19.

*The Judge and his Monkey.*

Naql hai, ki Kashmír ke mulk mein bará ek hákim thá. Wuh ek bandar ko bahut ázíz rakhtá thá, aur Bádsháhí nawázishon se use nawázá thá. Hamesha bandar múhabbat se khidmat mein házir rahtá; aur rát ke waqt, ek ábdár kaṭar háth mein lekar, hákim ke sirháne khará rahtá, fajar talak lázima nigahbání ká bajá láta; aur yih khidmat apne shauq se kiyá kartá. Ittifáqan, ek dáná chor dúr se Kashmír mein áyá, ek rát chorí ke wáste nikalkar mahalle mahalle, galí galí, phirtá thá. Ek nádán chor, jo us shahr mein thá, wuh bhí usí khiyál mein niklá thá, hamjinsí ke sabab dono mile. Musáfir chor ne puchhá, Ai yár, hamen kis mahalle mein jáná munásib hai, aur kis ke ghar mein sendh dená bihtar? Bewaquf chor ne jawáb diyá, Ki yahán ke raís ke tawíle mein ek motá, táza, tez rau gadhá hai, ki wuh us ko bahut ázíz rakhtá hai, aur zanjír se muhkam bándh-kar, do ghulámon ke sipurd kiyá hai; saláh yih hai, ki pahle wahán chalen aur us gadhe ko churáwen, tab shahr ke chauráhe mein, jo ek shíshagar kí dukán hai, wahán sendh den, aur khush rang sáf shíshe nikál, us gadhe par ládkar ghar ko jáwen. Dáná chor is kí báton kí tarz se hairán húa, aur cháhtá thá ki us ká ahwál dariyافت kare. Ekáek, kotwál un ke sámhne á pahunchá. Dáná chor, aql kí madad se, ek díwár kí ot mein chhipá; nádán pakrá gayá. Kotwál ne puchhá, Kahán játá hai, aur tú kaun hai? Jawáb diyá, Ki main chor hún, aur cháhtá hún ki shahr ke raís ká gadhá churáún, aur shíshagar kí dukán tor, shíshe ládkar ghar ko

le jáún. Kotwál ne haṣkar kahá, Chor us ko kahiye, ki ek gadhe ke liye, jo mazbút bandhá rahtá hai, aur kitne nigahbán us par muqarrar hai, aur un shíshon ke wáste jo ṭake ko das das bikte hai, ap ko halákat ke girdáb meṇ dále. Aísá khatarnák kám, agar ráe ke kḥazáne churáne ke liye kartá, to ek bát thí. Yih kahkar háth bándh pandít kḥane meṇ bhejá.

Dáná chor ko ahmaq chor kí báton se nasíhat húí, aur kotwál kí báton se tajriba hásilkar apne dil meṇ kahá, ki Yih chor mere haq men nádán dost thá, aur kotwál dáná dushman. Us dost ne bewaqufí se mujhe halák kiyá thá, agar yih dáná dushman na hotá, to kám merá háth se já chuká thá, aur ján merí is kḥiyál meṇ tamám húí thí. Ab jis tarah kotwál ne kahá, ráe ke kḥazáne kí taraf ruḵh karná bihtar nazar átá hai. Tab áhista áhista ráe ke mahal ke níche ákar sendh dene lagá. Akḥir shab talak rúpaiyon kí árzú meṇ, pattharon ko apne hathiyáron se taráshá thá. Thoṛí sí ráat rah gaí thí, ki sirá sendh ká ráe kí kḥwábgháh ke pás niklá; dekhá, ki wuh takht zarrín par sotá hai, aur dunyá ke asbáb besh qímat, aur jawáhir waghaira aur aur chízen us ke ás pás paṛí hai; kḥatáyí parde har taraf lage hai; káfúrí battiyán raushan hai, nur i saltanat har taraf se chamaktá hai. Jab kḥúb ghaur kí to dekhá, ki ek bandar, kaṭár háth meṇ liye, Bádsháh ke sirháne kḥará hai, aur pásbání kí nazar se dahine bāeṇ dektá hai. Chor hairán húá, ki kahán bandar aur kahán pásbání! is becháre kí sakat kahán! aur shamsher ábdár kahán! Is soch meṇ thá, ki ekbárgí kitní chyúṇṭiyán chhat se Bádsháh ke síne par gireṇ. Bádsháh ne un ke rengne se aṇ kḥwáb meṇ chhátí par háth mára. Bandar ne jhukkar dekhá, ki chyúṇṭiyán ráe ke síne par phirtí hai; ghusse hokar kahá, Mujh aise pásbán ke hote, adní chyúṇṭí ko kyá maqdúr hai, jo be adabí kare aur pánon mere Kḥudáwand niámat kí chhátí par dhare! Tab máre ghusse ke kaṭár nikálá, kí ráe kí chhátí par máre, aur chyúṇṭiyon ko halák kare. Chor pukará, Ai námard, be bák, apne háth ko thám; kyá álam ko talaf karegá? Yih kahkar lapká, aur bundar ká háth kaṭár samet mazbút pakar liyá.

Rāe is shor se chaunk parā, aur chor se puchhā, Tú kaun hai? Us ne jawāb diyā, ki Main terā dushman dānā hūn. Chorī ko yahān āyā thā, agar ek dam terī hifāzat men der kartā, to yih bewaqūf jānwar, jo terā dost i nādān hai, terī khwābgāh ko lahū se bhar detā. Rāe is ahwāl par muttalā ho sijda shukr kā bajā lāyā, aur bolā, Sach hai, jab Kḥudā kī ināyat kisī kī hifāzat kare, chor pāsban ho jāwe, aur dushman mihrbān. Tab chor ko nawāzā aur apnā muqarrab kiyā, bandar ke gale men zanjīr dāl wākar istabil men bhejā. Gharaz, chor, jis ne daulat kī ummed par kamar bāndhkar khazāne kī dīwār toṛī thī, qabāī dānish pahinā hūā thā, tāj daulat us ke sir par rakhā gayā; aur bandar, jo āp ko pāsban aur mahram i rāz samjhā thā, pāiya iatibār se girā, izzat kā khilāt us ke badan se utārā gayā.

Is qisse kā khulāsa yih hai, ki insān ko chāhiye ki dostī aqlmand se kare, aur nādān dost kī suhbat se koson bhāge.

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#### NAQL 20.

##### *The Merchant and his two Sons discoursing on Fate.*

Naql hai, ki ek saudāgar thā, us ne sardī garmī zamāne kī dekhī thī, aur talkhī shīrīnī us kī chikhī thī. Us ke tīn bethe the. Jawānī ke mastī ke mārē apne peshe ko chhoṛkar bāp ke māl par hāth dālte, aur bekārī o nā hamwārī men auqāt gaṇwāte. Padari mihrbān shafāqat o mihrbānī ke rū se un ko nasīhat karne lagā, ki Laṛko, agar is māl kī qadr, jis ke jamā karne men tumhen kuchh azīyat nahīn pahunchī hai, nahīn jante ho, to aql ke nazdīk tum māsūr ho; lekin jāniyo, ki daulat punjī nekon kī, aur wasīla khushiyon kā ho saktī hai. Dunyādār tīn chīz ke khwāhān hai; khush guzranī, jāh kī taraqqī, Kḥudā kī razā: aur in darjon men nahīn pahunchte hai; magar chār chizon ke wasīle se; nek pesha ikhtiyār karnā; aur jo kuchh baham pahunchē, us ko hifāzat se rakhnā, aur muwāfiq aql ke kharch karnā; aur hattal maqdūr bad chizon se parhez karnā. Pā, sustī chhoṛo, aur kasb kī khwāhish karo; aur itnī muddat se hamāre jo atwār dekhte ho un ko amal men lāo.

Barē betē ne kahá, Bááb ján, áþ to mujhe kasb ke liye farmáte haiñ, par yih tawakkul ke k̄hiláf hai. Main̄ yaqín jántá hún ki jo rozí mere liye muqarrar ho chukí hai, harchand us kí talásh men̄ koshish na karún, tab bhí mujhe pahunchegí; aur jo merí rozí nahín, us kí talásh men̄ kitnehi sáí karen̄ kuchh fáida na karegí. Pas, jo chíz qismat men̄ hai, turt milegí, aur jo nahín, so hargiz muyassar na hogí. Pas, jo chíz milne kí nahín, us ke wáste befáida mihnāt na kiyá cháhiye, aur behúda ranj us ke wáste kyún? Main̄ ne kisí buzurg se suná hai, ki jo merí rozí thí us se main̄ harchand bhágá, par mujh se líptí; aur jo chíz merí nasíb kí na thí, jis qadr ki us kí koshih kí, wuh mujh se pare bhágí; pas, k̄hwáh sáí karún, ya na karún, azal se jo merí kismat ká likhá hai na miṭegá.

Báþ ne farmáyá jo kuchh tum ne bayán kiyá, so thík hai, par yih álim asbáb hai, is ke aksar károbár us par mauqúf haiñ. Cháhiye ki asbáb ke wáste koshish kare, aur tawakkul par iṭimád na rakhe. Manfát kasb kí, gosha nashíní ke nafá se, kahín ziyáda hai! kyúnki ahli kasb se aur ko bhí fáida pahunchtá hai, aur goshah nashíní se sirf usí ko. Jo shaḵhs cháhe ki dusre ko nafá pahuncháwe, haif hai ki wuh káhilí kare.

Dusre larke ne kahá, Bááb, jo taríqa kasb ká ikhtiyár karún, aur K̄hudá apní ináyat ke k̄hazáne se mál o matá mujhe baḵhshe, to k̄harch aur hifázat kis taur par karún? Bayán kíjiye, ki apní guzrán ká dastúr alámāl karún.

Báþ ne kahá, Mál jamá karná sahal hai, par hifázat us kí, aur us se fáida uṭháná mushkil. Jab mál kisí ke háth lage, do kám kare, ek yih, ki us kí k̄habardári is tarah se kare ki záyá hone se bache, choroñ, batpároñ, ganṭh kaṭṭoñ ke háth us par na pahunchen; ki rúpaye ke dost bahut haiñ, aur dushman bhí beshumár; ásmán na gharíb ko satátá hai, balki daulat-mandoñ ke qáfile ko luṭátá hai. Dusrá yih, ki asl i mál men̄ háth na ḍále, aur us ke fáide se bahrahmand howe; agar púnjí men̄ háth lagáwe, aur us ke nafá par qináat na kare, to thoṛe din men̄ asl barbád howe. Jis daryá men̄ pání kí ámad kahín se na howe, jald k̄hushk ho jáe, aur agar pahár men̄ se kuchh líjiye, aur íwaz us ke na rakhe, to ákhir wuh k̄hálí ho jáe. Jis



ke yahán ámad na ho, aur hamesha kharch kare, yá ámad se kharch ziyáda ho, nidán tukargadá hoḡar mar jáe.

Jab báp ne is bát se farághat kí, chhoṡá uṡhá, aur pahle us ne báp ko duá dí, tab kahá, Ki jab kisi ne asl mál ko khúb hifázat se rakhá, aur use kamál manfát húi, to us munáfí ko kyúnkar kharch kare? Báp ne kahá, Do qáidoṡ kí riáyat zurúr hai; ek yih hai, ki isráf se parhez kare, aur tariqa iatidál par, jo sab chízoṡ se bihtar hai, qáim rahe; ki álí himmat logoṡ ke nazdík bukhal isráf se bihtar hai, aur baḡhshish, agarchi sab jagah pasandída hai, jo bajá ho wuhí khúb hai, na bejá. Dusrá yih; kí baḡhílí aur kam himmatí se ihtiráz kare, kyúnkí baḡhíl ká mál ákhir ko luṡ játá hai, jaise kisi baṡe hauz men, ki kái nahroṡ se pání áwe, aur jaisí ámad waisá nikás na ho, to, náchár, har taraf se ráh qhúndhtá húá, har ek kináre se chuwe aur chhed us kí díwár meṡ parjáeṡ; nidán, wuh hauz ekbárgí qhá jáwe. Alqissa, laṡkon ne jab báp kí nasíhaten sunín káhilí chhoṡ, har ek ne ek pesha ikhtiyár kiyá, behúdagí o ghaflat tark kí, baṡí saudágarí ke iráde kahín dúrdaráz safar ko chale.

## CHAPTER V.

CONTROVERSY BETWEEN MEN AND ANIMALS,  
RESPECTING THEIR NATURAL RIGHTS.

## PAHLÍ FASL.

*The original state of Men and Animals, and the beginning of the Controversy between them before the King of the Genii, in an Island where the Men had been shipwrecked.*

Likhne-wále ne ahwál ibtidáe zuhúr baní ádam ká yún likhá hai, ki jabtak ye thore the, hamesha haiwánon ke dar se bhágkar gháron men chhipte, aur darindon ke khauf o khatar se tilon aur paharon men panáh lete; itná bhí, itmínán na thá, ki do chár ádmí milkar khetí karen, aur kháwen; is ká kyá zikr ki kaprá pahinen, aur badan ko chhipáwen? Gharaz, phal, ság, pát jangal ká, jo kuchh páte kháte, aur darakhton ke patton se tan ko chhipáte; járon men garm jagah men rahte, aur garimyon men, sar zamín sard ká rahná ikhtiyár karte. Jab us hálát men thorí muddat guzrí, aur aulád kí kasrat húi, tab to andesha dām o dad ká, ki har ek ke jí men samáyá thá, bilkul nikal gayá. Phir to bahut se qile, shahr, qare, nagar basákar, chain se rahne lage; ziráat ká sāmán muhaiyá kar, apne apne kár o bár men mashghúl húa, aur haiwánon ko dām men giraftár karke sawári aur bárbadári ziráat, aur kisht-kári ká kám lene lage. Háthí, ghore, un, gadhe, aur bahut se jánwar, jo hamesha jangal biyábán men shutur i be-muhár phirte the, jahán jí cháhtá, achchhá hará sabza dekkar charte, koí puchhne-wálá na thá: so un ke kandhe, rát din kí mihnát se, chhil gae; píthon men ghár par gae. Harchand bahut sá chíkhate chinghápte, par ye hazrat i insán, kab kán dharte? aksar wahshí khauf giraftári se durdast jangalon men bháge. Táir bhí, apná baserá chhor, bál bachchon ko sáth le, in ke mulk se uránnchhú

ho gae. Har ek bashar ko yih k̄hiyál thá, ki sab haiwánát hamáre ḡhulám hain, kis kis makar o h̄ile se phande, aur jál baná baná un ke darpai h̄ue. Is dárogír men ek muddat guzrí.

Hakím Jinní, jis ká laqab Sháh mardán thá, qaum Jinnát ká Bádsháh huá; aisá ádil thá, ki us ke áhad men sher aur bakrí ek ghát men pání píte the; kyá dakhal ki kóí thag, chottá, daghábáz, uchakká us ke qalmrau men rahne páwe? Jazíra Bilásághún nám, ki qaríb khat i istiawá ke wáqá hai, us Shahansháh ádil kí takht gáh thá. Ittifáqan, ek jaház ádmiyon ká, bád mukhálif ke sabab tabáhí men ákar, us jazíre ke kináre já lagá. Jitne saudágar aur ahli úlúm, ki jaház men the, utarkar us sar zamín kí sair karne lage. Dekha, to ájab pahár hai, ki rang barang ke phúl aur phal, har ek darakht men lage, nahren har taraf járí, haiwánát, hará hará sabza charchug kar, bahut mote táze, ápas men kalolen kar rahe hain. Azbaski áb o hawá wahán kí bahut k̄húb, aur zamín niháyat shádáb thí, kisí ká dil na cháhá ki ab yahán se phir jáe. Ak̄hir, makánát tarah tarah ke baná baná, us jazíre men rahne lage, aur haiwánát ko dām men giráftár karke, badastúr, apne károbár men mashghúl h̄ue. Wahshiyon ne jab yahán bhí subhítá na dekhá, ráh sahrá kí lí. Ádmiyon ko to yihí gumán thá, ki ye sab hamáre ḡhulám hain, is liye anwá o aqsám ke phande banákar, bataur sábiq, qaid karne kí fikr men h̄ue. Jab haiwánon ko yih zám fásid un ká málúm huá, apne raíson ko jamá karke dárul ádalat men házir h̄ue, aur sab beorá hakím ke sámhne sára májrá zulm ká, jo un ke háthon se ufháyá thá, mufassal bayán kiyá.

Jis waqt Bádsháh ne tamám ahwál haiwánon ká suná, wahín farmáyá, ki Hán, jald qásidon ko bhejen ádmiyon ko huzúr men házir karen. Chunánchi, un men se sattar ádmí, judá judá shahron ke rahnewále, ki niháyat fasíh o balígh the, bamujarrad talab Bádsháh ke házir h̄ue. Ek makán achchhá sá un ke rahne ke liye tajwíz huá. Béd do tín din ke, jab mándagí safar kí rafá huí, apne sámhne bulwáyá. Jab unhon ne Bádsháh ko takht par dekhá, duáin de, adab o kurnish bajálá, apne apne qaríne se khare h̄ue. Yih Bádsháh to niháyat ádil o munsif, jawánmardí aur sak̄hawát men, iqrán aur amsál se sabqat le gayá

thá; zamáne ke gharíb o ghurbá yahán ánkar parwarish páte the; tamám qalm rau men kisi zerdast ájiz par, koí zabardast zálím zulm na kar saktá; jo chízen, ki shará men harám hain, us ke áhad men bilkul uñh gai thín; hamesha, siwáe razámandí aur khúshnúdí Kḥudá kí, koí amar malhúz khátir na thá. Is ne niháyat akhláq se un se púchhá, ki Tum hamáre mulk men kyún áe? Hamáre tumháre to kabhí khat o kitábat bhí na thí; kyá aisá sabab húa, ki tum yahán tak pahunche? Ek shaḥs un men se, jo jahándída aur fasíh thá, taslímát bajá lákar kahne lagá, ki Ham ádal o insáf Bádsháh ká sunkar huzúr men házir húe hain, aur áj tak is ástána i daulat se koí dádkhwáh mahrúm nahín phirá hai; ummed yih hai, ki Bádsháh hamáre dád ko pahunche. Farmáyá, ki gharaz tumhári kyá hai? Arz kiyá, ki Ai Bádsháh ádil, ye haiwánát hamáre ghulám hain, in men se báze mutanaffir, aur báze, agarchi jabran tábi hain, lekin hamári milkíyat ke munkir. Bádsháh ne puchhá, ki Is dáwí par koí dalíl bhí hai? kyúnki dáwí be-dalíl dáruládálat men, suná nahín játá. Us ne kahá, Ai Bádsháh, is dáwá par bahutsí daláíl aqlí o naqlí hain.

#### DUSRÍ FASL.

#### 2.—*Man claims Authority over the Animals from the superiority of his form, wisdom, &c. ; to which they reply.*

Jis waqt Bádsháh ne yih bát suní, is qaziye ke infisál ke liye ábadil masrúf ho, irshád kiyá, ki qází, o muftí, aur tamám áyán o arkán jinnon ke házir hon; wañhín, bamujib hukm ke, sab ke sab bárgáh Sultání men házir húe. Tab insán se farmáyá, ki Apní bát bayán karo. Tab ek shaḥs in men se taslímát bajálákar yún arz karne lagá, ki Ai jaháñpanáh, sab hamáre ghulám, aur ham un ke málik hain; ham ko sazáwár hai ki hukúmat kháwindána un par karen, aur jo kám cháhen, un se len; in men se, jis ne hamári itaát qabúl kí, maqbúl Kḥudá ká húa; aur jo hamáre hukm se phirá, goyá, Kḥudá se phirá.

Bádsháh ne farmáyá ki Dáwá be-dalíl mahkamah i qazá men masmúá nahín hotá, koí sanad aur dalíl bhí bayán karo. Us ne

kahá, Bahut daláil aqlí o naqlí se hamará dāwí sábit hai. Farmáyá, ki We kaunsi dalílen hain? Tab wuh kahne lagá, ki Allátálá ne hamári súraton ko kis pákízagí se banáyá, har ek aẓv munásib, jaisá cháhiye, atá kiyá; badan suḍaul, qad sídhá, aql aur dánish, jis ke sabab nek o bad men imtiyáz karen, balki tamám ásmán ká ahwál jánen aur batáwen :—ye khúbiyán hamáre siwá kis men hain? Is se yih málúm huá, ki ham málík aur ye ghulám hain.

Bádsháh ne haiwánon se púchhá, ki Ab tum kyá kahte ho? Unhon ne iltimás kiyá, ki un dalílon se dāwí sábit nahin hotá. Farmáyá, ki Tum nahin jánte, ki durustí nishast o barqhást kí kḥaslat Bádsháhon kí hai, aur bad súrati o kḥamídagi álamat ghulámon kí? Un men se ek ne jawáb diyá, ki Allátálá Bádsháh ko nek taufiq baḥshe, aur áfat zamáne se mahfúz rakhe; arz yih hai, ke kháliq ne ádmiyon ko is súrati aur dīldaul par, iswáste, nahin banáyá hai, ki hamáre málík kahláwen; aur na ham ko is shakl aur chál-ḍhál par paidá kiyá, ki un ke ghulám howen. Wuh hakím hai, us ká koí fiál se hikmat kháli nahin, jis ke wáste jo súrati munásib jáni, atá kí.

#### TÍSRI FASL.

3.—*Man defends his right to rule, from the power he has of selling animals, &c. ; to which they reply.*

Bádsháh ne insánon kí taraf mutawajji hokar farmáyá, ki Tum ne jawáb us ká suná, ab tum ko jo kuchh kahná báqí ho, bayán karo. Unhon ne kahá, Abhí bahut se dalílen báqí hain, ki un se dāwí hamará sábit hotá hai; báze un men se aise hain, ki mol lená, bechná, khiláná, libás pahináná, sardí garmí se mahfúz rakhná, qusúron se un ke chashm poshí karná, darindon kí mazarrat se bacháná, jab ki bímár hon shafqat se dawá karná, —ye salúk hamáre in ke sáth banazar shafqat aur maraḥmat ke hain: tamám málíkon ká yihí dastúr hai, ki ghulámon par har hál men, nazar i shafqat o maraḥmat kí rakhte hain.

Bádsháh ne yih sunkar haiwán se farmáyá, ki Tú us ká jawáb de. Us ne kahá, Yih ádmí jo kahtá hai, ki haiwánon ko ham

mol lete aur bechte hain, yih taur ádmiyon men bhí jarí hai; chunánchi, Fáris ke rahnewále, jab Rúm par fatih páte hain, Rúmiyon ko bech dálte hain; aur Rúmí jis gharí Fáris par ghálib hote hain, Fársiyan se yihí salúk karte hain. Hind ke rahnewále Sindhiyon se, aur Sindhwále Hindhiyon se; Arab Turkon se, aur Turk Arabon se yihí muámala waqúá men láte hain. Gharaz, ki ek dusre par jab ghálib hotá, aur fatih páta hai, ghaním kí qaum ko apná ghulám jánkar bechdáltá hai; kyá jáne, ki haqíqat men kaun ghulám hai, aur kaun málik? ye daur aur naubaten hain. Bád us ke, har ek haiwán ne Bádsháh ke rúbarú shikoh un ke zulm ká judá judá bayán kiyá. Ab shám húi, darbár barkhást rukhsat ho, apne apne makánon men jáo, subh ko phir házir ho.

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[After this, all parties retire, and consult among themselves. The judge, the king of the genii, and his counsellors. The men among each other: they appoint persons to plead their cause. The animals among themselves: they send messengers to the principal tribes, and each tribe sends a deputy to the court. The account of these proceedings occupies more than 100 pages. All things being arranged, the trial proceeds, as here described.]

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#### CHAUTHÁ FASL.

#### 4.—*The assembling of all parties, after their private consultations.*

Bád us ke tamám haiwánon ke wakíl har ek mulk se ákar jamá húa, aur jinnon ká Bádsháh qaziye ke infisál ke wáste díwán i-ám men ákar baiþhá, chobdáron ne bamújab hukm ke, pukárkar kahá, ki Sab nálish karnewále, aur dád ke cháhnewále, jin par zulm húa hai, sámhne ákar házir hon; Bádsháh qaziye ke infisál karne ko baiþhá hai, aur qází o muftí házir hain. Is bát ke suntehí, jitne haiwán aur insán ki har ek taraf se jamá húa the, saf bándhkar Bádsháh ke áge khare húa, aur ádáb o taslímát bajá lákar duáen dene lage. Bádsháh ne har taraf khiyál kiyá dekhá, to anwá o aqsám kí khilqat niháyat kasrat se házir hai, ek saat mutájjab hokar sákit rah gayá.

Bád us ke, ek hakím jinní kí taraf mutawajjih hokar kahá, ki Tú is ajíb o gharíb khilqat ko dekhtá hai? Us ne arz kiyá, Ai Bádsháh main un ko dída i díl se dekhtá, aur musháhida kartá hún. Bádsháh un ko dekhkar mutájjab hotá hai,—main us sání hakím kí hikmat, aur qudrat se mutájjab hún, ki jis ne un ko paidá kiyá, aur anwá aqsám kí shaklen banáin, hamesha parwarish kartá, aur rizq detá, har ek balá se mahfúz rakhtá hai. Balki ye us ke ilm i huzúrí men házir hain, iswáste ki jab Allátálá ahl i basárat kí nazar se núr ke parde men poshída húa, wahán wahm aur fikr ká bhí tasauwur nahín pahunchtá; in sanáton ko usne záhir kiyá, ki har ek sáhib basírat musháhida kare. Aur jo kuchh us ke parda i ghaib men thá, us ko ársagáh zahúr men láyá, ki ahl i nazar us ko dekhkar us kí sanát, o behamtái, aur qudrat, o ektái ká iqrár karen, dalíl o hujjat ke muhtáj na hon. Aur ye súraten, ki álam i ajisám men nazar áte hain, amsál o ashkál un súraton kí hain, jo álam i arwáh men maujúd hain; we súraten, ki us álam men hain, núrání o latíf hain, aur ye tárik kasíf hain; jis tarah taswíron ko har ek ázv men munásibat hotí hai, un haiwánon ke sáth, ki jin kí we taswíren hain, usí tarah in súraton ko bhí munásibat hai, un súraton se, jo álam arwáh men maujúd hain; magar we súraten tahrík karne-wále hain, aur ye mutahrrik; aur, jo in se bhí kam rutbah hain, behiss o harkat, aur bezubán hain, aur ye mahsús hain; we súraten, ki álam i baqá men hain, báqí rahtí hain, aur ye fání o zálil ko játí hain.

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#### PÁNCHEWÍN FASL.

##### 5.—*The Jackal, the Representative of the Lion, the king of Beasts, examined.*

Jis waqt tamám haiwán o insán Bádsháh ke rúbarú saf bándhkar khare hue, Bádsháh ne sab kí taraf mutawajjih hokar dekhá; gídaṛ sámhne nazar áyá. Púchhá, Tú kaun hai? Us ne arz kí, ki Main haiwánon ká wakíl hún. Bádsháh ne kahá, tujh ko kis ne bhejá hai? Us ne kahá, Mujh ko darindon ke Bádsháh sher Abúlháris ne bhejá hai. Farmáyá, Wuh kis mulk men

rahtá, aur rayat us kí kaun hai? Kahá, Jangal biyábán men rahtá hai, aur tamám wahúsh o baháim us kí rayat haiñ. Púchhá, Us ke madadgár kaun haiñ? Kahá, Chíte páñhe, harin, khar-gosh, lomrí, bhere, sab us ke yár o madadgár haiñ. Farmáyá, Us kí surat aur sírat bayán kar. Gídañ ne kahá, Wuh dildaul men sab haiwánon se bará, quwat men ziyáda, haibat o jalál men sab se bartar; síná chaurá, kamar patlé, sir bará, kaláiyán mazbút, dánt aur jangul sakht, áwáz bháí, súrát muhíb; koí insán o haiwán khauf se sámhne nahín á saktá; har ek bát men durust, kíś kám men yár o madadgár ká muhtáj nahín; sakhí aisá kí shikár karke sab haiwánát ko taqsim kar detá hai, aur áp muwáfíq ihtiyáj ke khátá hai; jabki dúr se roshní dekh-tá hai, nazdík jákar khará hotá hai, us waqt ghussa us ká faro ho játá hai; kíś aurat aur larke ko nahín chhe-tá; rág se bahut khwáhish o raghbat rakhtá hai; kíś se darta nahín, magar chyúñtí se, kí yih us par aur us ke aulád par ghálib hai, jis tarah pashsha háthí aur bail par, aur makkhí ádmíyon par ghálib hai.

#### CHHAṬWÍN FASL.

##### 6.—*The Parrot, the deputy of the Chief of Birds, examined.*

Bád is ke Bádsháh ne sámhne dekhá kí totá ek daraḡht kí shákḡ par baiṡhá húá, har ek kí báten suntá thá; púchhá, Tú kaun hai? Us ne kahá, Main shikáí jánwaron ká wakíl hún: mujh ko un ke Bádsháh Anqáne bhejá hai. Bádsháh ne kahá, Wuh kahán rahtá hai? Us ne arz kí, kí Daryáe shor ke jazíron men, buland paháron par, rahtá hai; wahán kíś bashar ká guzar nahín hotá, aur koí jaház bhí wahán tak nahín já saktá. Farmáyá, Us jazíre ká ahwál bayán kar. Us ne kahá, Zamín wahán kí bahut achchhí hai, áb o hawá mutadil, chashme kḡhushgawár, anwá o aqsám ke daraḡht mewedár, haiwánát tarah tarah ke beshumár. Bádsháh ne kahá, Anqá kí shakl o súrát bayán kar. Kahá wuh dildaul men sab táíron se bará hai; urne men qawí, panje aur minqár sakht; bázú niháyat chauré chakle, jis waqt un ko hawá men harkat detá hai, jaház ke se bádbán



mālūm hote haiṁ ; dum lambí ; urne ke waqt, harkat ke zor se pahár hil játá hai ; háthí, gainḍe, waghaira bare bare jánwaron ko zamín se uṭhá le játá hai. Bádsháh ne kahá, Khaslat us kí bayán kar. Kahá, Khaslat us kí bahut achchhí hai.

Admiyon kí qaum meṁ Namrud, Firáún, káfir, fásiq, mush-rik, munáfiḱ, mulhid, badāhad, zálím, rahzan, choṭṭe, aiyár, jaib kutre, uchakke, jhúṭhe, makkár, daghábáz, muḱhannas, zání, mughlim, jáhil, ahmaq, bakhíl, un ke siwá aur bhí bahut se firqe, ki jin ke qaul o fiál qábil bayán ke nahín hote haiṁ, aur ham un se bare haiṁ. Magar beshtar khasáili hamída, aur aḱhláq i pasandída meṁ sharík ; iswáste ki hamáre guroh meṁ bhí sardár o raís, aur yár o madadgár hote haiṁ, balki hamáre sardár siyásat o riyásat meṁ insánon ke Bádsháhon se bihtar haiṁ, kyúnki we faqat apní gharaz aur manfát ke liye, rayat o fauj kí parwarish karte haiṁ ; jab ki maqsad un ká hásil ho játá hai, us waqt fauj o riáyá ke hál par kuchh kḥiyál nahín karte. Hálánki yih tariqa ráison ká nahín hai, riyásat o sardári ke wáste lázim hai ki Bádsháh apní fauj o rayat par hamesha shafáqat o mihrbání rakhe ; jis tarah Allátálá apne bandon par hamesha rahmat kartá hai, isí tarah har ek Bádsháh ko cháhiye, ki apní riáyá par nazar shafáqat kí rakhe ; aur haiwánon ke sardár fauj o rayat ke hál par hamesha shafáqat o mihrbání rakhte haiṁ. Is tarah chyúnṭiyon aur táiron ke raís bhí, apní rayat kí durustí aur intizám meṁ masrúf rahte haiṁ, aur jo kuchh fauj o riáyá se salúk o ihsán karte haiṁ, us ká badlá aur iwaz nahín cháhte ; aur apní aulád se bhí parwarish ke iwaz nekí kí tawaqqu nahín rakhte, jis tarah ádmí aulád kí parwarish karke phir un se kḥidmat lete haiṁ. Haiwán bachchon ko paidá karke parwarish kar dete haiṁ, phir un se kuchh gharaz nahín rakhte, faqat shafáqat o mihrbání se pálte aur khiláte haiṁ. Kḥudá kí ráh par sábit qadam haiṁ ; kyúnki wuh bandon ko paidá karke rizq pahunchátá hai, aur un se shukr kí tawaqqu nahín rakhtá. Insánon meṁ, agar ye fiál i bad na hote, to Allátálá un se kyúr farmátá, ki Shukr karo hamárá, aur apne má báp ká ? Hamári aulád par yih hukm nahín kiyá, kyúnki ye kufar o náfarmání nahín karte. Totá jis waqt us kalám tak pahunchá, Jinnat ke

hakímon ne bhí kahá, Yih sach kahtá hai. Insánon ne sharmin-da hokar sir jhuká liyá, kisi ne kuchh jawáb na diyá.

SÁTHWÍN FASL.

7.—*The Frog, the Deputy of the King of Reptiles and Fishes examined.*

Bádsháh ne ek taraf dekhá ki mendak daryá ke kináre, ek íle par khará húá, tasbîh o tahl men mashghúl thá; púchhá, Tú kaun hai? Us ne kahá, Main daryái jánwaron ke Bádsháh ká wakíl hún. Farmáyá, Us ká nám o nishán bayán kar. Kahá, Nám us ká Tanín hai, daryáe shor men rahtá hai, tamám daryái jánwar kachhwe, machhlí, mendak, nihang us kí rayat hai. Bádsháh ne kahá, Us kí shakl o súrat bayán kar. Us ne kahá qildaul men sab daryái jánwaron se bará; súrat ajíb, shakl muhíb, qad lambá; tamám daryá ke jánwar us se khauf karte hai; sir bará, ánkhen roshan, munh chauará, dánt bahut, jitne daryái jánwar pátá hai, beshumár nigaltá hai. Jab ki bahut kháne se bad hazamí hotí hai, us waqt kamán kí tarah kham hokar, sir aur dúm ke zor par khará hotá, aur bích ke dhar ko pání se nikálkar hawá men buland kartá hai. Aftáb kí harárat se us ke pet ká khána hazam ho játá hai, aur beshtar us hálát men behosh bhí ho játá hai, us waqt bádál jo daryá se uthte hai, us ko lekar khushkí men dál dete hai; phir to marjátá aur darindon kí ghizá hotá hai; aur kabhí bádilon ke sáth buland hokar, Yájúj o Májúj kí had men já girtá hai, aur chand roz un ke kháne men átá hai. Gharaz, jitne daryái jánwar hai is se darte aur bhágte hai; yih kisi se nahín darta; magar ek jánwar chhotá, pashshe ke barábar hai, us se niháyat khauf kartá hai is wáste ki wuh, jiswaqt us ko káttá hai, zahar us ká tamám badan men is ke asar kar játá; ákhir yih mar játá hai, aur tamám daryái jánwar jamá hokar ek muddat talak us ká gosht kháte hai; jis tarah aur chhoté jánwaron ko yih khátá hai, usí tarah we sab milkar us ko kháte hai: yihí hál shikárí jánwaron aur táiron ká hai. Bád us ke kahá, Main ne suná hai, ki sab ádmí gumán karte hai ki ham málik aur tamám haiwan hamáre

ghulám haiñ ! Main ne jo haiwáñon ká ahwál bayán kiyá, us se kyún nahín dariyáft karte, ki sab haiwánát musáwí haiñ, kuchh faraq nahín, kabhí, to kháte haiñ, aur kabhí áp dusrón kí ghizá ho játe haiñ ? Má'lúm nahín, ki we haiwáñon par kis chíz se fa-khar karte haiñ. Hálánki, jo hál hamará hai, wuhí hál un ká hai ; kyúnki neki aur badí bád marne ke záhir hotí hai, maṭṭí meñ sab mil jáwenge, ákhir Kḥudá kí taraf rujú karenge. Bád us ke Bádsháh se kahá, ki Insán jo yih dáwí karte haiñ, ki ham málik aur sab haiwán ghulám haiñ, is makar o buhtán se un ke sakht tájjub hai ! Nipaṭ jáhil haiñ, ki aisí bát kḥiláf qiyás kahte haiñ. Main hairán hún ki we kyúnkar yih tajwíz karte haiñ, ki sab darand, charand, shikárí jánwar, azhdihá, nihang, sámṭ, bichchhú, un ke ghulám haiñ ! Yih nahín jánte, ki agar darand jangal se, aur shikárí jánwar paháron se, aur nihang daryá se nilkalkar un par hamla karen, koí insán báqí na rahe ; aur un ke mulk meñ ákar sab ko tabáh kar dewen, ek ádmí jítá na bache ? Gḥanimat nahín jánte, aur is ká shukr nahín karte haiñ, ki Kḥudá ne un ke mulk se in sab haiwáñon ko dúr rakhá hai ; magar ye becháre haiwán, jo yahán giriftár haiñ, rát din un ko ázáb meñ rakhte haiñ ; isí sabab gharúr meñ ágae haiñ, ki baghair dalíl o hujjat ke aisá dáwí bemáñí karte haiñ.

#### ATHWÍN FASL.

##### 8.—*The Bee, the King of Insects, examined.*

Us ke bád Bádsháh ne haiwáñon kí taraf kḥiyál kiyá. Nágáh, ek mahín áwáz kán meñ pahunchí ; dekhá, to makkhiyon ká sardár Yásúb sámhne urṭá, aur Kḥudá kí tasbíh o tahlíl meñ naghma sarái kartá hai. Púchhá, Tú kaun hai ? Us ne kahá, Main hasharát ul áraz ká Bádsháh hún. Farmáyá, Tú áp kyún áyá ? jis tarah aur haiwáñon ne apne qásid aur wakíl bheje, tú ne apní rayat aur fauj se kisí ko kyún na bhejá ? Us ne kahá, Main ne us ke hál par shafaqqat aur mihrbání kí, tá kisí ko kuchh taklíf na pahunche. Bádsháh ne kahá, yih wasf aur kisí haiwán meñ nahín hai, tujh meñ kyúnkar húa ? Kahá, Mujh ko Allátálá ne apní ináyat o marhamat se yih wasfatá kiyá. Us

ke siwá aur bhí bahut sí buzurgiyán aur k̄húbíyán bakhshí haiñ. Bádsháh ne kahá, Kuchh buzurgiyán apní bayán kar, ki ham bhí málúm karen.

Us ne kahá, Allátálá ne mujh ko, aur mere jad o ábá ko, bahut sí niámateñ bakhshín; kisi haiwán ko us meñ sharík nahín kiyá. Chunánchi mulk o nabúwat ká martaba ham ko bakhshá, aur hamáre jad o ábá ko nasal darnasal us ká irs pahuncháyá; ye do niámateñ aur kisi haiwán ko nahín dín. Us ke siwá Allátálá ne ham ko ilm i handasa, aur bahut sí sanátín sikháín, ki apne makánon ko niháyat k̄húbí se banáte haiñ. Tamám jahán ke phal aur phúl ham par halál kie, ki be k̄halish kháte haiñ. Hamáre luáß se shahd paidá kiyá, ki jis se tamám insán ko shifá hásil hotí hai. Is martabe par hamáre áyát qurání nátiq haiñ, aur hamári súrat o sírat Allátálá kí sanát o qudrat par gháfilon ke wáste dalíl hai. Kyúnki k̄hilqat hámári niháyat latíf, aur súrat bahut ajíb hai, is wáste ki Allátálá ne hamáre jism meñ tín jo rakhe haiñ; bích ke jo ko murabbá kiyá, níche ke dhar ko lambá, sir ko mudauwar banáyá; chár háth páon, mánind azlá shakl musaddas kí, niháyat k̄húbí se munásib miqdár ke banáe, jin ke sabab nishast o bark̄hást karte haiñ; aur ghar apne is k̄húsh aslúbí se banáte haiñ, ki hawá un meñ hargiz nahín já saktí, ki jis ke báis ham ko, yá hamáre bachchon ko taklíf pahunche. Háth páon kí quwat se darakht ke phal, patte, phúl, jo kuchh páte haiñ, apne makánon meñ jamá kar rakhte haiñ. Shánon par chár bázú banáe, jin ke báis urte haiñ; aur hamáre ðank meñ kuchh zahar bhí paidá kiyá hai, ki us ke sabab dushmanon kí shar se mahfúz rahte haiñ; aur gardan patlí banáí, ki dáín báín sir ko bakhúbí pherte haiñ; aur us kí donon taraf do ánkhen roshan atá kí haiñ, ki un kí roshní se har ek chíz ko dekhte haiñ; aur munh bhí banáyá hai, ki jis se kháne kí lazzat jánte haiñ; do honth bhí díe, jin ke sabab kháne kí chízen jamá karte haiñ; aur hamáre peñ meñ quwat házima aisí bakhshí hai, ki wuh rutúbát ko shahd kar detí hai, aur yihí shahd wáste hamáre aur aulád ke ghizá hai; jis tarah, chárpáon kí pistán meñ quwat dí hai, ki us ke sabab k̄hún mustabíl hokar dúdh ho jatá hai. Gharaz, ki ye niámateñ

Allátáílá ne ham ko áta kí haiñ, us ká shukr kaháñ tak karen ! is wáste main ne rayat ke hál par shafqat o mihrbání karke, apne upar taklíf rawá rakhí, un men se kisé ko na bhejá.

Jis waqt Yásub apne kalám se fárigh huá, Bádsháh ne kahá, Áfrín ! sad áfrín ! tú niháyat fasih o balígh hai ! Sach hai, ki tere siwá ye niámaten Allátáílá ne kisé haiwán ko nahín bañh-shín. Bád us ke puchhá, Terí rayat aur sipáh kaháñ hai ? Us ne kahá, Tíle, pahár, darakht par, jahán subhítá páte rahte haiñ, aur báze ádmiyon ke mulk men jákar, un ke gharon men sakúnat ikhtiyár karte haiñ. Bádsháh ne púchhá, Un ke háth se kyúnkar salámat rahte haiñ ? Kahá, Beshtar un se chhipkar apne taín bacháte haiñ, magr kabhí jo we qábú páte haiñ taklíf dete haiñ, balkí aksar chhatton ko torkar bachchon ko már dálte haiñ, aur shahd nikálkar ápas men khá lete haiñ. Bádsháh ne púchhá, Phir tum us zulm par un ke kyúnkar sabar karte ho ? Us ne kahá, Ham yih zulm sab apne upar gawará karte haiñ, aur kabhí ájiz hokar un ke mulk se nikal játe haiñ ; us waqt we sulah ke wáste, bahut híle pesh karte haiñ ; tarah tarah kí saughát, átar, o khushbú, waghaira bhejte haiñ ; tabal aur daf bajáte haiñ ; gharaz, ki anwá o aqsám ke tuhfe taháíf dekar ham ko rází karte haiñ. Hamáre mizáj men shar o fasád nahín hai, ham bhí un se sulah kar lete haiñ, un ke yahán phir chale áte haiñ ; tis par bhí ham se rází nahín haiñ, baghair dalíl o hujjat ke dáwí karte haiñ, ki Ham málik, ye ghulám haiñ.

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#### Nawín Fasl.

#### 9.—*The Men questioned, their Replies, and the Objections of the Animals to them.*

Bádsháh ne niháyat khúsh hokar us kí táríf kí, aur insánon kí jamáat kí taraf mutawajjih hokar farmáyá, ki Is ne jo kahá sab suná, tum ne ? ab tumháre nazdík koí jawáb báqí hai ? Un men se ek shakhs Irábí ne kahá, ki Ham men bahut sí fazílaten aur nek khaslaten haiñ, jin se dáwí hamára sábit hotá hai. Bádsháh ne kahá unhen bayán karo.

Us ne kahá, ki zindagí hamáre bahut áish se guzartí hai, anwá o aqsám kí niámaten, kháne píne kí, ham ko muyassar haiñ, haiwánon ko we nazar bhí nahín átín. Mewon ká maghz aur gudá hamáre kháne men átá hai, post aur guṭhlí ye kháte haiñ; us ke siwá tarah tarah ke kháne shirmál, báqirḡhání, gáodída, gáo zabán, kulícha, mutanjan, zerbariyán, muṡaffar, shírbiranj, kabáb, qormá, burání, firní, dúdh, dahí, ghí, qism qism kí miṭhái, halwá sohan, jalebí, laḡḡú, peṡá, barfí, amrití, lauziyát waghaira, kháte haiñ. Tafrín tabá ke wáste nách, rang, hansí, chuhal, qisse, kahání muyassar haiñ; libás fákhira aur zívarát, tarah batarah ke pahínte haiñ; namad qálín, chándní, jájam, aur bahut se farsh furosh bichháte haiñ; haiwánon ko ye sámán kahán muyassar haiñ? Hamesha jangal kí ghás khate haiñ, aur rát din nang dhaṡang ghulámon ke tarah mihnát aur mush-aqqat men rahte haiñ. Ye sab chízen dalíl haiñ is par, ki Ham málik aur ye ghulám haiñ.

Táiron ká wakíl hazár dástán sámhne sháḡh i daráḡht par baiṭhá thá, us ne Bádsháh se kahá, ki Yih ádmí jo apne anwá o aqsám ke kháne píne par iftiḡhár kartá hai, yih nahín jánta, ki haqíqat men in ke wáste yih sab ranj o ázáb hai. Bádsháh ne kahá, Yih kyúnkar hai? use bayán kar.

Kahá, Is wáste ki is árám ke liye, bahut mihnaten aur ranj uṭháte haiñ; zamín khodná, hal jotná, bail khainchná, pání bharná, ánáj boná, káṭná, tolná, písna; tanúr men ág jaláná, pakáná; ghosht ke wáste qasáiyon se jhagaṡná; baniyon se hisáb-kitáb karná. Mál jamá karne ke liye mihnaten uṭháná, ilm o hunar síkhná, badan ko ranj dená, dúr dúr mulkon ko jáná, do paise ke wáste amíron ke sámhne háth bándhkar, khare honá. ḡharaz, is jad o kad se mál o asbáb jamá karte haiñ, bád marne ke wuh ghairon ke hisse men átá hai; agar wajah halál se paidá kiyá hai, to us ká hisáb o kitáb hai, nahín to ázáb o áḡáb; aur ham is ranj o ázáb se mahfúz rahte haiñ, kyúnki ghizá hamári faqat ghás pát hai. Jo chíz zamín se paidá hotí hai, be mihnát o mashaqqat us ko apne tasarruf men láte haiñ; anwá o aqsám ke phal aur miewe, ki Allátálá ne apní qudrat se hamáre wáste paidá kie haiñ, kháte haiñ, aur hamesha

us ká shukr karte haiñ. Fikr o talásh kháne píne kí, hamáre dil men kabhí nahín átí; jahán játe haiñ, faẓl iláhí se, sab kuchh muyassar ho játá hai, aur ye hamesha qút kí fikr men ghaltán bechán rahte haiñ. Aur tarah tarah ke kháne, jo ye kháte haiñ, waisehí ranj o aẓáb bhí uṭháte haiñ. Amráz muzamana men mubtalá rahte haiñ; bukhár o dard sir, haiza, sarsám, fálij, laqwá, jaurí, khánsí, yirqán, tap i diq, phorá, phunsí, khujlí, dád, kḥanázir, pechish, ishál, átaṣhak, sozák, filpá, nakwásá; gharaz, aqsám kí bímáriyán un ko áriz hotí haiñ—dawá dárú ke liye tabíbon ke yahán daure phirte haiñ; tis par behayáí se kahte haiñ, ki Ham málik aur haiwán hamáre ghulám haiñ !

Insán ne jawáb diyá, Ki bímári kí kḥusúsiyat kuchh hamáre wáste nahín hai, haiwán bhí beshtar amráz men mubtalá hote haiñ.

Us ne kahá, Haiwán jo bímár hote haiñ, sirf tumhári amezish aur iḡhtilát se; kutte, billí, kabútar, murge wagḥaira haiwánát, ki tumháre yahán giriftár haiñ, apne taur par kháne píne nahín páte haiñ, isí wáste bímár ho játe haiñ; aur jo haiwán ki jangal men muḡhallá bittabá phirte haiñ, har ek marz se mahfúz haiñ; kyúñki kháne píne ke waqt un ke muqarrar haiñ, kamí beshí us men nahín átí; aur ye haiwánát jo tumháre yahán giriftár haiñ, apne taur par auqát bassar nahín karne páte; kháná bewaqt kháte, yá máre bhúkh ke andáz se ziyáda khá játe haiñ, badam kí riyázat nahín karte, isí sabab kabhí kabhí bímár ho játe haiñ. Tumháre larḡon ke bímár hone ká bhí, yihí sabab hai, ki hámi-la aṡraten, aur dáiyán hirs se ghair munásib kháne, jin par tum apná faḡhar karte ho, khá játe haiñ, isí se aḡhlát, gḥalíza paidá hote haiñ, dúdh bigaṡ játá hai; us ke asar se larḡe bad súrat paidá hote, aur hamesha amráz men mubtalá rahte haiñ; inhen marzon ke báis marg i mufáját, aur shiddat i niza, aur gham o gḥusse men giriftár rahte haiñ. Gharaz, ki tum apne ámal kí shámat se in aẓábon men giriftár ho, aur ham in se mahfúz haiñ. Kháne ke aqsám men tumháre yahán shahd nafistar aur bihtar hai, jis ko kháte aur dawá men istiámál karte ho, so wuh mak-khiyon ká, luḡb hai, tumhári sanát se nahín. Phir, kis chíz ká faḡhar karte ho ! báqí phal aur dáne? Un ke kháne men ham

tum sharík hain, aur qadím se hamáre tumháre jad o ábá sharík hote chale áe hain. Jin dinon tumháre jadd i alá, hazrat Ádam o Hawá, bág h i bihisht men rahte the, aur be mihnát o mash-aqqat wahán ke mewe kháte, kisé tarah kí fikr o mihnát na thí, hamáre jad o ábá bhí wahán us náz o niámat men un ke sharík the. Jab tumhare buzurgwár apne dushman ke bahkáne se K̤hudá kí nasíhat bhúl gae, aur ek dáne ke wáste hirs kí, wahán se nikále gae, firishton ne níche lákar, aisí jagah dál diyá jahán phal patte bhí na the, mewon ká to kyá dakhal? Ek muddat talak is gham men royá kie, ákhir ko tauba kabúl húi. K̤hudá ne gunáh muáf kiyá, ek firishte ko bhejá, us ne yahán ákar zamín khodná, boná, píná, pakáná, libás banáná sikhlayá. Gharaz, rát din us mihnát o mashaqqat men giriftár rahte the. Jab ki aulád bahut paidá húi, aur har ek jagah jangal o ábádí men rahne lage, phir to zamín ke rahnewálon par bidát shurú kí; ghar un ke chhín liye, kitno ko pakarkar qaid kar liyá; bahutere bhág gae; un ke qaid o giriftár karne ke wáste anwá o aqсам ke phande aur jál baná banákar darpai húe. Ákhir ko, naubat yahán tak pahunchí, ki ab tum khare ho fakhar o martaba apná bayán karte ho; munázare aur mujádale ke wáste mustajd ho. Aur yih jo tum kahte ho, ki ham k̤húshí kí majlis karte hain, nách, rang men mashghúl rahte hain, áish o íshrat men auqát basar karte hain, libás fákhirá, aur zewar anwá o aqsám ke pahinte hain, aur un ke siwá aur bahutsí chizen jo ham ko muyassar nahín hain. Sach hai, lekin un men se har ek chíz ke íwaz tum ko ázáb o áqáb bhí hotá hai, ki jis se ham mahfúz hain! Kyúnki tum shádí kí majlis ke íwaz mátam k̤háne men baiṭhte ho; k̤húshí ke badle gham utháte ho. Rág, rang, aur hansí ke badle, rote aur ranj khenchte ho. Nafís makánon kí jagah, tárík qabr men sote ho. Zewar ke íwaz gale men tauq, háthon men háthkarí, pánon men zanjír pahinte ho. Tárif ke badle hajo men giriftár hote ho. Gharaz, har ek k̤húshí ke íwaz gham bhí utháte ho, aur ham in musíbaton se mahfúz hain; kyúnki, ye mihnaten aur ranj ghulámon, badbakhton ke wáste cháhe. Aur ham ko tumháre shahron aur makánon ke badle, yih maidán wasíá muyassar hai, zamín se ásmán tak,



jahān jī chāhtā hai urte haiṅ; harā harā sabza daryā ke kināre be taklīf charte chugte haiṅ; be mihnāt o mashaqqāt rizq halāl khāte, aur pānī latīf pīte haiṅ, koī manā karnewālā nahīṅ; rassī, dōl, mashak, kūze ke muhtāj nahīṅ; ye sab chīzeṅ tumhāre wāste chāhiye, ke apne kāndhon par uṭhākar jā bajā lie phirte, aur bechte ho; hamesha mihnāt o musibat meṅ giriftār rahte ho. Ye sab nishāniyāṅ ghulāmon kī haiṅ, yih kahān se sābit hotā hai, ki tum mālik aur ham ghulām haiṅ?

Bādshāh ne insānon ke wakīl se puchhā, ki Ab tere nazdīk koī jawāb aur bāqī hai? Us ne kahā, Ham meṅ khubiyan aur buzurgiyāṅ bahut haiṅ, ki hamāre dāwā par dalālat karte haiṅ. Bādshāh ne kahā, Unheṅ bayān kar.

In meṅ se ek shakhs Ibrānī ne kahā, ki Allātālā ne ham ko anwā o aqsām kī buzurgiyāṅ bakhsīṅ; dīn o nabūwat, aur kalām i munazzil, ye sab niāmāteṅ atā kīṅ. Halāl o harām, aur nek o bad se āgāh karke, wāste dukhūl jannāt ke, ham ko kḥās kiyā. Ghusal, tahārat, namāz, roza, sadqa, zakwāt, masjidoṅ meṅ namāz adā karnā, minbaroṅ par kḥutba paṛhnā, aur bahut ibādāteṅ ham ko tālīm kīṅ. Ye sab buzurgiyāṅ is par dalālat kartē haiṅ, ki Ham mālik haiṅ aur ye ghulām.

Tāiroṅ ke wakīl ne kahā, Agar taammū o fikr karo, to mālūm ho, ki ye chīzeṅ tumhāre wāste ranj o āzāb haiṅ. Bādshāh ne kahā, Yih ranj kis tarāh hai?

Us ne kahā, Ye sab ibādāteṅ Allātālā ne is wāste muqarrar kī haiṅ, ki gunāh un ke afū ho jāweṅ, aur gumrah na hone pāweṅ. Agar ye qawāid i sharāi par āmal na karen, Kḥudā ke nazdīk rū siyāh howeṅ; isī kḥauf se ibādāt meṅ mashghūl rahte haiṅ; aur ham gunāhoṅ se pāk haiṅ; ham ko kuchh ihtiyāj ibādāt kī nahīṅ jis se ye apnā fakhar karte haiṅ. Aur Allātālā ne paighambaroṅ ko un logoṅ ke wāste bhejā hai, jo ki kāfir o mushrik, aur gunahgār haiṅ us kī ibādāt nahīṅ karte. Rāt din fisq o fujūr meṅ mashghūl rahte haiṅ, aur ham is shirk o māsī se barī haiṅ. Kḥudā ko wāhid o lāsharik jānte haiṅ, aur us kī ibādāt meṅ masrūf rahte haiṅ. Aur ambiyā o rasūl misl tabīb o najjūmī ke haiṅ. Tabīboṅ se wuhī log ihtiyāj rakhte haiṅ, jo

ki maríz o alíl hote hain. Aur najjúmiyon se manhús o bad tálí iltijá karte kain. Aur ghusal o tahárat tumháre wáste is liye farz húa hai, ki hamesha nápák rahte ho, rát din ziná aur ighlám men auqát basar karte ho, aur beshtar ganda badan hote ho, is wáste tum ko tahárat ká hukm hai; aur ham in chízon se kinára karte hain; tamám sál men ek bár qurbat karte hain, so bhí shahwat o lazzat ke wáste nahín, sirf baqá i nasal ke liye is amar ke murtikab hote hain. Namáz o roza is wáste farz hai, ki us ke sabab tumháre gunáh afú ho jáwen; ham gunáh karte nahín, ham par kyún farz howe? Sadqa zakwát is liye wájib hai, ki tum bahut mál halál o harám se jamá kar rakhte ho, ahli huqúq ko nahín dete; agar gharíb o miskín par kharach karo, to káheko zakwát farz howe? Aur ham apne abnáe jins par shafqat o mihrbání karte hain; bukhál se kabhí kuchh jamá nahín karte. Aur yih jo kahte ho, ki Allátálá ne hamáre wáste halál o harám, aur hudúd qisás kí áyaten názil kí hain, so yih tumháre tálím ke wáste hai; kyúnki qalb tumháre tárík hote hain, jihálat o nádání se fáide aur nuqsán ko nahín samajhte ho, isí wáste muállim aur ustád ke muhtáj rahte ho; aur ham ko, bilá wásta paighambaron ke, har ek chíz se Allátálá khabar kartá hai.

Táiron ká wakíl jis gharí yih kah chuká, Bádsháh ne insánon kí taraf dekhkár, kahá, Ab aur jo kuchh tum ko kahná báqí ho bayán karo.

Insánon kí jamáat se Iráqí ne jawáb diyá, ki Abhí bahut fazílaten aur buzurgiyán ham men báqí hain, jin se sábit hotá hai ki ham málík, aur haiwán hamáre ghulám hain. Chunánchi zeb o áráish ke wáste anwá o aqsám ke libás, doshálah, kimkhab, harír, debá, samúr, mashrú, gulbadan, malmal, mahmúdí, sahan, atlas, jámdání, doriyá, chárkhána, tarah tarah ke farsh, qálín, namad, jájam, chándní, us ke siwá aur bahut niámaten ham ko muyassar hain: is se málúm hotá hai, ki ham málík aur ye ghulám hain; kyúnki haiwánon ko yih sámán kahán muyassar hai? Uryán, mahaz jangal men ghulámon kí tarah, pare phirte hain. Yih sab Kхудá kí baqshishen aur niámaten hamáre milkiyat par dalíl hain; ham ko láiq hai, ki un par

hukúmat kḥáwindána karen; jis tarah cháheñ un ko rakheñ, yih sab hamáre ghulám haiñ.

Bádasháh ne haiwánon se kahá, Ab tum is ká kyá jawáb dete ho? Darindon ke wakíl Kalela ne us ádmí se káha, Ki tum us libás fákhira aur muláim par, jo itná faḡhar karte ho, yih kaho, ki ye tarah tarah ke libás agle zamáne meñ kaháñ the? magar haiwánon se zulm o bidat karke chhín liye.

Ádmí ne kahá, Yih bát tú kis waqt kí kahtá hai?

Kalela ne kahá, Tumháre yahán sab libáson meñ názuk o muláim, debá o harír, aur ábresham hotá hai, so wuh kíre ke luḡb se hai. Aur kaprá ádam kí aulád meñ nahín hai, balki hashrát ul árz kí qism se hai, ki apní panáh ke waste darakhthon par luḡb se tantá hai, ki jare garmí kí áfat se mahfúz rahe; tum ne bajaur o zulm us se chhín liyá, isí wáste Allá ne tum ko is ázáb meñ giriftár kiyá hai, ki use lekar mihnát se tante binte ho, phir darzí se siláte, aur dhobí se dhuláte ho. Gharas aise aise ranj o mihnát uṡháte ho, ki is ko ihtiyát se rakhte, aur bechte ho, ki hamesha isí fikr meñ ghaltán pechán rahte ho; isí tarah aur libás, ki beshtar haiwánát kí khál bál se binte haiñ. Kḥusús libás fákhira tumháre aksar haiwán kí pasham hote haiñ, zulm o táddí se un se chhínkar apní taraf nisbat karte ho; is par itná faḡhar karna bejá hai. Agar ham is se faḡhar karen to zeb detá hai, kyúñki Allátála ne hamáre badan par paidá kiyá hai, ki ham apne satar o libás karen; us ne shafqat o mihrbání se yih libás ham ko áta kiyá hai, ki sardí garmí se mahfúz raheñ; jis waqt ham paidá hote haiñ, usí waqt se Allátála hamáre badan par yih libás bhí paidá kartá hai; us kí mihrbání se, bemihnát o mashaqqat, yih sab ham ko muyassar hai, aur tum hamesha dam i marg tak, isí fikr meñ mubtalá rahte ho; tumháre jidd i ála ne Kḥudá kí ná farmání kí thí, usí ke badle tum ko yih ázáb hotá hai.

Bádasháh ne Kalela se kahá, ki Ádam kí ibtidáe kḥilqat ká aḥwál ham se bayán kar.

Us ne kahá jis waqt Allátála ne Ádam o Hawá ko paidá kiyá, ghizá aur poshish, misl haiwánát ke, un ke wáste muhaiyá kí; chunánchi púrab kí taraf, Yáqút ke pahár par, kḥat istiwá ke

níche, ye donon rahte the; jis waqt un ko paidá kiyá sirf nange the, sir ke bálon se tamám badan un ká chhipá rahtá, aur unhín bálon ke sabab sardí garmí se mafúz rahte the; us bágh men chalte phirte, aur tamám darakhton ke mewe kháte the, kisi nau kí mihnat o mashaqqat na ufháte, jis tarah ab ye log is men giriftár haiñ. Hukm iláhí yih thá, ki Tamán darakht ke mewe kháwen, magar is darakht ke nazdík na jáwen. Shaitán ke bahkáne se Kḥudá kí nasíhat bhulá dí; usí waqt sab martaba játá rahá, sir ke bál gir gae, nange ho gae, firishton ne bamaujab hukm iláhí ke, wahán se nikál báhir kar diyá.

Jis waqt darindon ke wakíl ne yih ahwál bayán kiyá, ádmí ne kahá, Ai darindo, tum ko lázim o munásib nahín hai, ki hamáre sámhne guftagu karo; bihtar yih hai, ki chupke ho raho. Kalela ne kahá, Is ká kyá sabab? Kahá, Is wáste, ki haiwánon men tum se ziyáda sharír o badzát koí nahín hai; aur kisi haiwán men tumhárí sí qasáwat i qalbí nahín; aur murdár-kháne men bhí itná harís koí nahín hai, haiwánon ke zarar ke siwá tum men koí fáida nahín, hamesha un ke qatl o ghárat men rahte ho. Us ne kahá, Yih kyúnkar hai, use bayán kar? Kahá, Is wáste, ki jitne darind haiñ, haiwánát ko shikár karke khájáte haiñ, ustukhwán torṭe aur lahu píte haiñ, hargiz un ke hál par rahm nahín karte.

Darindon ke wakíl ne kahá, Ham jo yih harkat haiwánon se karte haiñ, faqat tumhárí tálím se: wállá ham us se kuchh wáqif bhí na the, is wáste ki qabl Ádam ke, darind kisi haiwán ko shikár na karte the. Jo haiwán ki jangal bayábán men marjátá thá, us ká gosht kháte; zinda haiwán ko taklíf na dete. Gharaz, jab talak idhar udhar se girá pará gosht páte kisi jándár ko na chheṛte, magar waqt ihtiyáj o iztirár ke majbúr the. Jab ki tum paidá hue, aur bakrí, bheṛ, gáe, bail, unt, gadhe pakarṅkar qaid karne lage, kisi haiwán ko jangal men báqí na rakhá, phir ghost un ká jangal men kahán se miltá? Láchár hokar zinda haiwán ko shikár karne lage, aur hamáre wáste yih halál hai, jis tarah tum ko iztirár kí hálát men murdár kháná rawá hai. Aur yih, jo tum kahte ho, ki Darindon ke dilon men qasáwat aur berahmí hai, ham kisi haiwán ko apná

shákí nahín páte, jaisá kuchh tum se shikoh karte haiñ. Aur yih, jo kahte ho, ki Darind haiwáñon ká peṭ chák karke lahu píte aur gosht kháte haiñ, tum bhí yihí karte ho. Chhuriyon se káṭná, zabah karke, khál khainchná, peṭ chák karke ustukhwán toṛná, bhunkar kháná, ye harkaten tum se waqú meñ átí haiñ; ham aisá nahín karte haiñ. Agar ghaur o taammul karo, to málúm ho ki darindon ká zulm tumháre barábar nahín hai, aur tum ápas meñ apne bhái bandon se yih harkat karte ho, ki darind us se wáqíf bhí nahín haiñ. Aur yih, jo kahte ho, ki Tum se kisé ko naṇa nahín pahunchtá hai! so yih záhir hai, ki hamárá khál bál se tum sab ko naṇa pahunchtá hai; aur jitne shikárá jáñwar tumháre yahán giriftár haiñ, shikár karke tum ko khiláte haiñ: magar yih kaho, ki tum se haiwánát ko kyá faida pahunchtá hai? Nuqsán záhir hai, ki haiwáñon ko zabah karke un ke gosht ko kháte ho. Aur ham se tum ko itná bukhal hai, ki apne murdon ko bhí maṭṭí meñ gár dete ho, ki ham kháne na páwen; ham ko na tumháre zindon se fáida hotá hai, na murdon se. Aur yih, jo kahte ho, ki Darind haiwáñon ko qatl o ghárat karte haiñ, so yih tum ko dekhkar darindon ne ikhtiyár kiyá hai; ki Hábil Qábil ke waqt se, is waqt talak dekhte chale áte haiñ, ki tum hamesha jang o jadal meñ mashghúl rahte ho; chunánchi Rustam, Isfandiyár, Jamshed, Zuhhák, Fare-don, Afrásiyáb, Manúchar, Dárá, Iskandar waghaira hamesha qitál o jidál meñ rahe, aur isí meñ khap gae. Ab bhí, fitna o fasád meñ tum mashghúl ho, tis par behayái se faḡhar karte ho, aur darindon ko badnám karte ho. Makar o buhtán se cháhte ho, ki apní málíkiyat sábit karo: jis tarah tum hamesha jang o jadal meñ rahte ho, darindon ko bhí kabhí dekhá ki ápas meñ ek dúse ko ranj dewe;—agar darindon ke ahwál ko khúb taammul aur fikr se daryáft karo, to málúm ho, ki ye tum se káhín bihtar haiñ.

Insáñon ke wakíl ne kahá, Is par koí dalíl bhí hai. Us ne kahá, Jo tumhárá qaum meñ záhíd o ábid hote haiñ, tumháre mulk se nikalkar pahár jangal meñ, jahán darindon ke makán haiñ, játe haiñ, aur unheñ se rát, din, garm suhbat rakhte haiñ, darind un ko nahín chheṛte. Pas, agar darind tum se bihtar

na hote tumháre záhíd o šbid káheko un ke pás játe? kyúñki sálíh aur parhezgár sharíron ke pás nahín játe, balki un se dúr bhághte hain, yihí dalíl hai, ki darind tum se bihtar hain. Aur dúsrí dalíl yih hai, ki tumháre zálím Bádsháhon ko, agar kisi ádmí kí saláh o zuhd men shak wáqi hotá hai, us ko jangal men níkal dete hain; agar darind us ko nahín chheṛte, is se we málúm karte hain, ki yih shakhs sálíh aur mutaqqí hai; kyúñki, har ek jins apní hamjins ko pahcháñ letí hain, isí wáste darind sálíh jáñkar, un se tárruz nahín karte. Sach hai, “Walí rá walí mai shenásad.” Hán, darindon men sharír aur badzát bhí hote hain, so yih kahán nahín, har jins men nek bad hote hain; magar jo darind, ki sharír hain, we bhí nekon aur sálíhon ko nahín chheṛte; par badzát ádmiyon ko khá játe hain.

Jis ghaṛí darindon ká wakíl is kalám se fārigh húa, jinnon ke guroh se ek hakím ne kaha, Yih sach kahtá hai, jo nek log hain, we badon se bhágkar nekon se ulfat karte hain, agarchi ghair jins howen; aur jo bad hain, we bhí nekon se bhágte, aur badon se jákar milte hain. Agar insán sharír o badzát na hote, to šbid o záhíd un ke káheko jangal pahár men jákar rahte, aur darindon se, báwajúd ghair jinsiyat ke, mahabbat paidá karte? kyúñki, in ke un ke kuchh munásibat záhírí nahín hai, magar nek khaslat men albatta sharík hain. Tamám jinnon kí jamáat ne kahá, Yih sach kahtá hai, is men kuchh shak o shubha nahín. Insánon ne har taraf se jo yih láñtán suní, niháyat sharminda hokar, sab ne apná sir jhuká liyá.

#### DASWÍN FASL.

##### 10.—*Conclusion of the Controversy.*

Jis ghaṛí we is kalám se fārigh húa, jin ke ek hakím ne kahá, Ai insánon aur haiwáñan ke guroh, kasrat i khaláiq kí mārífat se tum gháfil ho, we log jo rúhání aur núrání hain, ki jism se kuchh aláqa nahín rakte, un ko nahín jánte ho; aur we arwáh mujar-rada, aur nafús basíta hain, ki tabqát aflák par rahte hain. Báze un mén se, ki guroh maláiká hain, we kura i aflák par mutaaiyin hain; aur báze, ki kura i zamahrír kí wasáat men

rahte haiñ, we jinnát aur guroh shayátín haiñ. Pas, agar tum us khaláiq kí kasrat ko daryáft karo, to málúm ho, ki insán aur haiwán un ke muqábale meñ kuchh wajúd nahín rakhte; is wáste ki kura i zamahrír kí wasáat daryá aur khuskí se dah chand hai, aur kura i falk kí wasáat bhí, kura i zamahrír se das hisse ziyáda hai. Isí tarah kura i falk qumar sab kurahon se das hisse ziyáda hai; gharaz, har ek kura fauqání ko, kura tahtání se, yihí nisbat hai, aur ye sab kure khaláiq rúhání se bhare haiñ; ek bálisht bhar jagah báqí nahín hai, ye arwáh mujarrada wahán rahte haiñ. Pas, Ai insáno, agar tum un kí kasrat dekho, to málúm karo, ki tumhárá guroh un ke áge kuchh martaba nahín rakhtá, aur tumhárí kasrat o jamáiyat is par nahín dalálat kártí, ki tum málik ho, aur sab tumháre ghulám; kyúñki, sab bande Allá ke, aur us kí fauj o rayat haiñ; bázon ko bázon ke wáste musakhkhar aur tábí kiyá hai. Gharaz, jis tarah us ne cháhá, apní hikmatí báligha se un meñ ahkám intizám ke járí kie; hál meñ us ká hamd o shukr hai.

Hakím jinní jis waqt is kalám se fárigh húa, Bádsháh ne, insánon se kahá, Jis chíz par tum apná fakhar karte ho, us ká jawáb haiwánon ne diyá, ab aur jo kuchh kahná báqí ho, use bayán karo. Khatíb i hijází ne kahá, Ham meñ aur bhí fazílaten haiñ, jin se yih sábit hotá hai, ki Ham málik aur haiwán ghulám haiñ. Bádsháh ne kahá, Unheñ bayán karo.

Us ne kahá, Allátáílá ne ham se bahut niámaton ká wáda kiyá hai: qabar se nikalná; tamám rúe zamín par muntashir honá; hisáb qiyámat; pul sarát par chalná; bihisht meñ dákhil honá; fardaus, jannat annáim, jannat i khuld, jannat i ádan, jannat máwá dár-us salám, dár-ul qarár, dár-ul maqám, dár-ul mat-taqín; darakht i tobá, chashma i salsabíl, nahreñ sharáb, aur dúdh, shahd aur pání se bhare howeñ; makánát buland; húron kí muláqát; KHUDÁ ká qurb; in ke siwá aur bahut sí niámaten Allátáílá ne hamáre wáste muqarrar kí haiñ, haiwánon ko ye chízeñ kahán muyassar haiñ? Yihí dalíl háí, ki Ham málik aur haiwán hamare ghulám haiñ. In niámaton aur fazílaton ke siwá, aur bhí buzurgiyán ham meñ haiñ, jin ko ham ne mazkúr nahín kiyá.

Táiron ke wakíl hazár Dástán ne kahá, Jis tarah tum se Allátálá ne wáde nek kie hain, isí tarah tumháre azáb ke wáste wáde bad bhí kie hain. Chunánchi azáb i qabar, sawál i munkar o nakír, dahshat i roz qiyámat, shiddat hisáb, dozakh men dákhil honá; azáb i jahannam, jahím, saqar, lazzá, saír, hatma, háweh pairáhan i qitrán pahinná; zard áb píná, zaqúm ke darakhth kháná, málík i dozakh ke qaríb rahná; shaitánon ke hamsáe azáb men giriftár honá; ye sab tumháre wáste hain, in ke siwá aur bhí bahut se azáb o aqáb hain. Aur ham un se bare hain, jaisá ham se wáda sawáb ká nahín kiyá, waisáhi wáid azáb ká bhí nahín kiyá. K̄hudá ke hukm se ham rázī o shákir hain; kisí fiál o harkat se ham ko na fáida hai, aur na nuqsán: pas, ham tum dalíl men barábar hain, tum ko fauqiyat ham par nahín. Hijázī ne kahá, Ham tum kyúnkar barábar hain, kyúnki ham har hál men hamesha báqī rahenge? Agar K̄hudá kí itáat ham ne kí hai, to ambiyá aur auliyá ke sáth rahenge, aur un logon se súhbat rakhenge jo ki saíd, hakím, fázil, abdál, autád, záhíd, ábid, sálíh, árif hain; aur mushábahat un logon ko maláika i muqarrabín se hai, ki nekí karne men sabqat karte hain, laqá i rabbání ke mushtáq hain, aur apne ján o mál se usí kí taraf mutawajji hain, aur usí par tawakkul karte hain, usí se sawál karte aur ummed rakhte hain, aur us ke k̄hauf se darte hain. Aur agar ham gunáhgár hain, ki us kí itáat nahín karte, to ambiyá kí shafáat se hamári maḡhlasi ho jáwegí. K̄hasusan, nabí barhaq, rasul beshak kí shafáat se sab gunáh hamáre afú ho jáwenge. Bád us ke ham hamesha jannat men rahenge, aur firishte ham se yih kahenge, Salám tum par, k̄húsh ho, tum, aur jannat men dákhil ho, hamesha us men raho. Aur tum, jitne guroh haiwánon ke ho, sab in niámáton se mahrúm hokar dunyá kí mufáraqat ke bád bilkul faná ho jáoge, nám o nishán bhí tumhárá na rahegá.

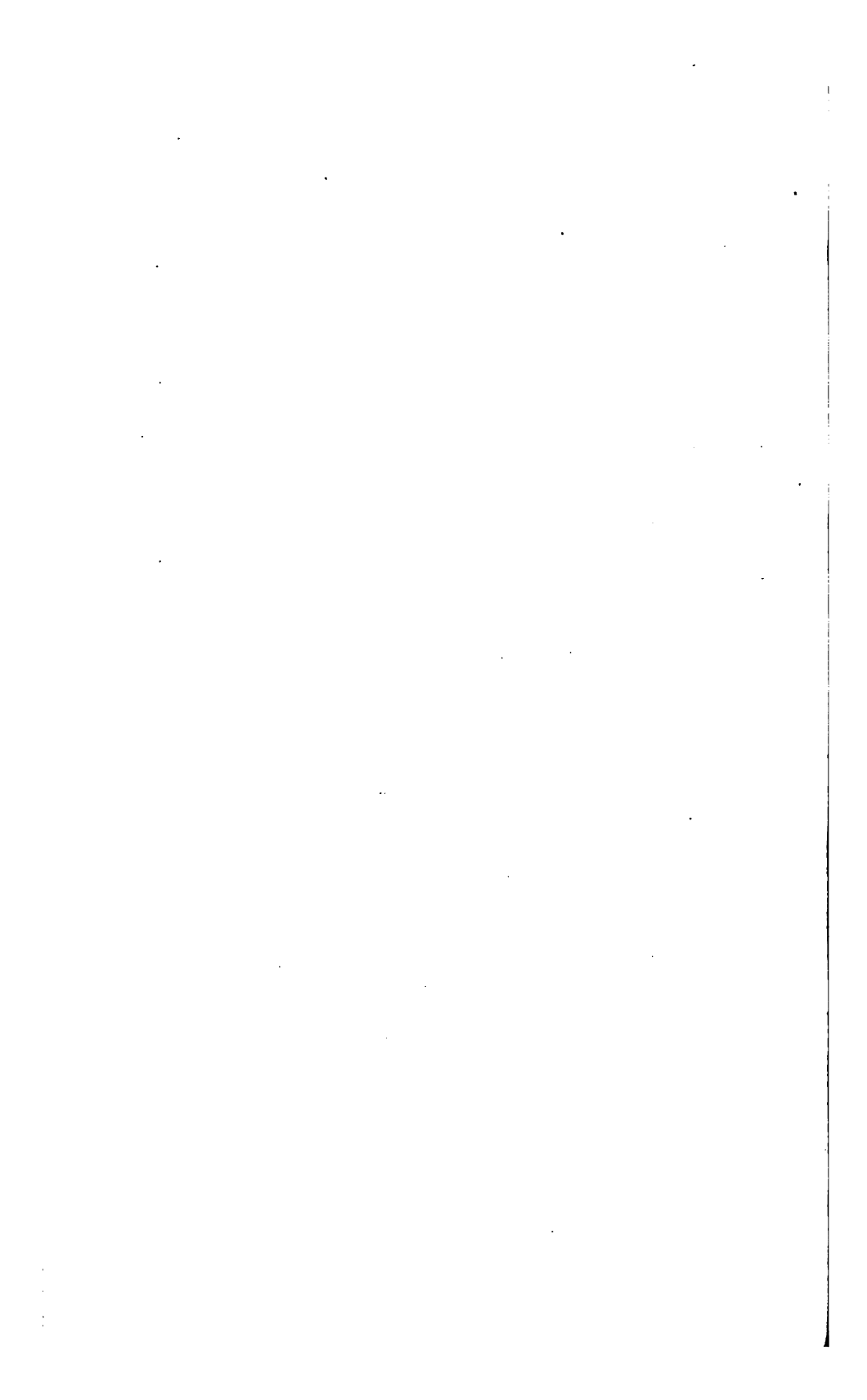
Is bát ke suntehi sab haiwánát ke wakílon ne, aur jannat ke hakímon ne kahá, Ab tum ne bát haq kí kahí, aur dalíl mazbút bayán kí, fakhar-karnewále aisí chízon se fakhar karte hain: lekin ab yih bayán karo, ki we log jin ke ye ausáf o mahámid hain, aḡhláq o k̄húbiyán, aur nekiyán un kí kis taur par hain



agar jānte ho, to mufassal bayān karo. Sab insānon ne ek sāṭ mutafakkār hokar sukūt kī. Kisī se bayān na ho sakā.

Bād ek dam ke, ek fāzil i zakī ne kahā, Ai Bādshāh i ʿdīl, jab ki huzūr meṇ insānon ke dāwe kā sidq zāhir hūā, aur yih bhī mālūm hūā, ki in meṇ ek jamāʿat aisī hai, ki we muqarrib ilāhī hain, aur un ke wāste ausāf i hamīda, sifāt i pasandīda, aḳhlāq malkie jamīla, sīratīn ʿdīlie qudsīya, ahwāl aḳībe gharība hain, ki zabān un ke bayān se qāsir hai; aql un kī kunh i sifāt meṇ aḳīz hai, tamām wājz aur khatīb hamesha, muddat alumur un ke wasf ke bayān meṇ pairawī karte hain; par qarār wāqai un kī kunh i mārif ko nahīn pahunchte. Ab Bādshāh i ʿdīl, un gharīb insānon ke haq meṇ, ki haiwānāt jin ke ghulām hain, kyā hukm kartā hai?

Bādshāh ne farmāyā, ki Sab haiwānāt insanon ke tābī aur zer hukm rahen, aur un kī farmānbardārī se tajāwaz na karen. Haiwānon ne bhī qabūl kiyā, aur rāzī hokar sab ne bahīfz amān wuhān se murājāt kī.

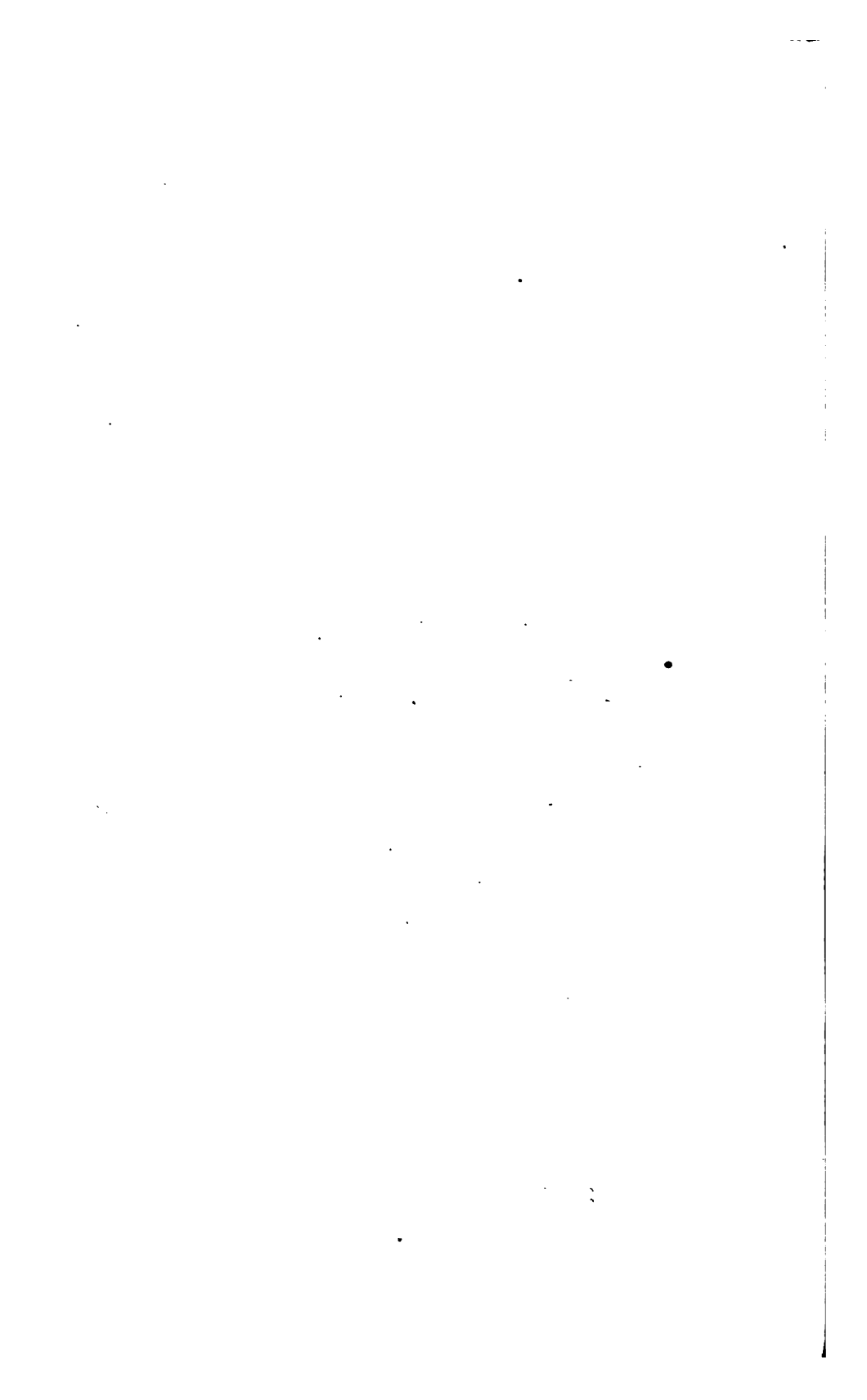


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**PART III.**

**A VOCABULARY.**

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### PART III.

## A VOCABULARY.

#### CHAPTER I.

#### ALPHABETICAL LIST OF THE WORDS OCCURRING IN THE READING LESSONS.

- |   |  |
|---|--|
| <p>s. <i>ab</i>, ad. now, presently, just now.</p> <p>P. <i>áb</i>, m. water; lustre (in games); sharpness (of a sword).</p> <p>A. <i>abá</i>, m. (plural of <i>abú</i>), fathers.</p> <p>A. <i>abábil</i>, m. a swallow.</p> <p>A. <i>abad</i>, m. eternity, without end.</p> <p>P. <i>ábád</i>, a. cultivated, inhabited, populous, prosperous. <i>Ábád karná</i>, to build, to cultivate, to make a place inhabitable.</p> <p>P. <i>ábádán</i>, see <i>ábád</i>.</p> <p>P. <i>ábádí</i>, f. a habitation, a pleasant place; population, cultivation, abundance.</p> <p>A. <i>abadí</i>, a. eternal, without end.</p> <p>P. <i>abar</i>, m. a cloud. <i>Abar karná</i>, to becloud.</p> | <p>A. <i>abdál</i>, m. a religious person, a devotee, an enthusiast.</p> <p>P. <i>ábdár</i>, m. the person entrusted with the charge of water for drinking. a. clear, sharp. <i>Ábdár honá</i>, to be clear.</p> <p>P. <i>ábdárt</i>, f. the brilliancy (of gems); temper (of steel); sharpness (of a sword).</p> <p>s. <i>abhí</i>, ad. just now, exactly now, immediately.</p> <p>A. <i>ábid</i>, m. an adorer, a devotee.</p> <p>P. <i>ábi-hayát</i>, m. water of life, the fountain of life.</p> <p>A. <i>abná</i>, m. (plural of <i>ibn</i>), sons.</p> <p>A. <i>abnáijins</i>, a. of the same quality or rank; comrades, equals.</p> <p>P. <i>abresham</i>, m. silk, sewing silk, raw silk.</p> <p>P. <i>abru</i>, f. the eyebrow.</p> |
|---|--|

- P. *ábrú*, f. honour, reputation.  
*Ábrú barhná*, to increase in reputation.
- S. *abtak*, ad. till now, hitherto, yet.
- S. *abtalak*, see *abtak*.
- A. *abúl-háris*, m. a lion.
- A. *Abúzar Chamíhr*, a proper name.
- S. *abhí*, just now, exactly now; immediately.
- S. *achchhá*, a. good, excellent, well. *Achchhá honá*, to recover.
- S. *achhai*, a. imperishable.
- H. *achának*, ad. suddenly, unexpectedly.
- H. *áchár*, m. pickles.
- A. *adá*, f. performance, payment. *Adá karná*, to perform, to pay.
- A. *adab*, m. institute; politeness. *Adab dená*, to pay respects; *adab karná*, to respect, to behave politely.
- A. *ádáb*, m. (plu. of *adab*), ceremonies, etiquette. *Ádáb bajáláná*, *ádáb bajáná*, to pay respects to.
- A. *qadálát*, f. a court of justice; law, justice.
- A. *qadam*, m. non-existence, nothing, privation.
- A. *ádam*, m. Adam, the first man; man.
- A. *qadat*, f. habit, custom, usage
- A. *qadawat*, f. enmity, hatred, strife. *Qadawat karná*, to hate.
- S. *áddhí*, half a "damrí," (a small coin); half a piece of cloth.
- S. *ádhá*, a. half.
- S. *adheṛ*, a. middle-aged, just past prime (applied most frequently to women). *Adheṛ honá*, to be middle-aged.
- S. *adhjalá*, a. half-burnt.
- S. *adhmúá*, a. half-dead.
- A. *qdil*, a. just; f. *qdíla*.
- A. *qdl*, m. justice, equity.
- A. *ádmí*, m. f. a descendant of Adam, a human being (man or woman), an individual, people.
- A. *ádmíyat*, f. humanity, civility.
- A. *adná*, a. inferior, lowest, mean.
- A. *adní*, f. meanness.
- A. *qadú*, m. an enemy.
- A. *áfát*, f. calamity.
- A. *áfát*, f. (plural of *áfát*), calamities, misfortunes, evils.
- U. *aflák*, m. (plural of *falak*), the heavens, heavenly bodies.
- A. *aflátún*, m. Plato.
- P. *afrásiyáb*, m. name of an ancient king, who was slain by Rustam.

- P. *áfrín*, f. praise. interj. bravo ! well done !
- P. *áfrín sad áfrín*, interj. praise in the highest !
- P. *afsána*, m. a fiction, tale, story, romance.
- P. *afsos*, m. sorrow, concern, vexation. interj. ah ! alas ! *Afsos karná*, to lament.
- P. *áftáb*, m. the sun, sunshine.
- P. *áftába*, m. a ewer.
- A. H. *afú karná*, v. a. to pardon.
- A. H. *afú honá* or *hojáná*, to be pardoned.
- S. *ág*, f. fire. *Ág dená* or *lagáná*, to set on fire.
- P. *ágáh*, a. informed. *Ágáh karná*, to inform, to acquaint.
- P. *agar*, conj. if.
- S. *agárí*, ad. before, in front, forward.
- P. *agarchí*, conj. although.
- S. *áge*, before, in front, beyond, formerly, forwards, hence, rather, sooner.
- A. *aghlab*, a. superior, stronger, most likely.
- S. *aglá*, a. prior, first, chief principal; ancestor, ancient; other, next. fem. *aglí*.
- P. *áh*, f. a sigh. interj. alas ! *Áh karná*, or *márná*, to sigh.
- S. *áhat*, m. sound, noise.
- A. *ahd*, m. compact, treaty, covenant; time, season.
- P. *ahdi-shikan*, a. covenant-breaking.
- P. *ahdi-shikantí*, f. the breaking of a covenant.
- P. *áhista*, ad. gently, slowly, softly, tenderly.
- A. *ahl*, m. people. *Ahl e basá-rat*, or *ahl e kasab* or *nazar*, the wise.
- A. *ahmaq*, a. very or most foolish, a fool. *Ahmaq honá*, to be a fool.
- A. *ahmaquí*, f. folly. *Ahmaquí karná*, to act foolishly.
- A. *ahwál*, m. (plural of *hál*), condition, circumstances, events, state, account.
- A. *qib*, m. fault, blame. *Áib karná* or *lagáná*, to defame.
- A. H. *qib-karnewálá*, m. a defamer.
- A. *qish*, m. pleasure, delight.
- P. *aiyáz*, a. proper name.
- A. *aiyám*, m. (plu. of *yom*), days, times, seasons, weather.
- S. *áj*, ad. to-day.
- A. *qjab*, m. wonder, admiration. a. wonderful, rare.
- A. *qjá'ib*, m. wonders, curiosities.
- H. *ají*, an interjection to call or bespeak attention.
- A. *qjib*, a. wonderful, rare.
- A. *qjiba*, a. wonderful.
- A. *qjib gharíb*, a. wonderful.

- A. *ājiz*, a. impotent, weak, humble, dejected. *Ājiz honá*, to be impotent.
- A. *ājizī*, f. weakness, dejection.
- A. *ajsám*, m. (plural of *jism*), bodies.
- S. *ājtak*, ad. till to-day.
- S. *ājtalak*, ad. till to-day.
- A. *ajúba*, a. wonderful, a strange thing.
- A. *akbar*, a. greater, very great, greatest.
- S. *akelá*, a. alone.
- A. *ákhir*, a. last, latter, final.
- A. *ákhirat*, f. futurity, a future state.
- A. *akhláq*, m. (plural of *khalq*), the good properties of mankind, virtues; eithics. *Akhláq karná*, to moralise.
- A. *akhlát*, m. (plural of *khalat*) the humours of which the blood is composed in the body of animals.
- A. *aksar*, a most, many, much; for the most part.
- A. *alá*, a. highrest.
- S. *alag*, a. separate, apart, distinct. *Alag rahná* or *honá*, to be or remain distinct.
- P. *áláish*, f. pollution, contamination, filth.
- A. *alam*, m. the world, universe; time; regions; beauty.
- A. H. *álámat rakhná*, v. a. to mark.
- A. *álami-ásbáb*, m. material world.
- A. *álami-baqá*, m. eternal world.
- A. *álami-ijásam*, m. world of bodies, material world.
- A. *álami-irwáh*, m. immaterial world, world of spirits.
- A. *álami-mání*, m. real world.
- A. *álami-súrat*, m. ideal world.
- A. *áláwa*, conj. besides.
- A. *albatta*, ad. certainly, indeed.
- A. *álí*, a. high, sublime, grand, eminent.
- A. *álí-himat*, a. of high temper or spirit.
- A. *álíl*, a. sick. *Álíl honá*, to be weak, indisposed.
- A. *álim*, a. learned, knowing.
- A. *aligissa*, ad. in short, in a word.
- A. *alláh*, m. God.
- P. *álúda*, a. defiled, stained, smeared, soiled; immersed, covered.
- P. *ámad*, f. arrival, income, coming. *Ámad honá*, to arrive; *ámad raft karná*, or *ámad shud karná*, to come and go.
- A. *amal*, m. action, practice, rule. *Amal karná*, to practise; plu. *ámál*.
- A. *ámál*, m. (plural of *amal*), actions, acts.



- A. *amán*, f. safety, security, quarter.
- A. *amánat*, f. deposit, charge; faith, religion.
- A. *ambtyá*, m. (plu. of *nabí*), prophets.
- P. *amboh*, m. a crowd, multitude, mob, concourse.
- P. *ámđanı*, f. import, income, revenue; ways.
- P. *ámezish*, f. mixture, mixing; intercourse, temperament.
- A. *amír*, m. a commander, a nobleman, a grandee, a lord.
- A. *amír alláh*, m. sovereign, lord.
- A. *ám*, a. common, public, plebeian; the common people.
- A. *amr*, m. an order, a command, an affair.
- A. *amráz*, m. (plu. of *marz*), sicknesses, diseases.
- S. *amrití*, a. nectarious. f. a kind of sweetmeat; a small vessel for drinking out of; a kind of cloth.
- A. *amsál*, f. (plu. of *masal*), proverbs.
- S. *ána*, v. n. to come. m. The sixteenth part of a rupee.
- S. *anáj*, m. grain.
- S. *andá*, m. an egg.
- P. *andar*, prep. within, inside.
- P. *andáz*, m. measure, weighing; valuation, conjecture, guess.
- P. *andesha*, m. thought, meditation, suspicion, care. *Andesha karná*, to reflect, to hesitate, to fear.
- S. *andhá*, a. blind, dark.
- S. *andherí*, f. darkness.
- P. *angez*, a. exciting.
- P. *angezí*, f. excitement.
- P. *angúr*, m. a grape; granulations in a healing sore.
- P. *angusht*, f. a finger.
- S. *angúthí*, f. a ring worn on the finger.
- P. *anjám*, m. end. *Anjám karná*, to finish, to complete.
- S. *anján*, a. unwitting, unintentional, not knowing; a stranger.
- S. *ánkh*, f. the eye.
- A. *anqá*, m. the phoenix. a. rare, wonderful.
- S. *ánsú*, m. a tear. *Ánsú bahána*, or *bahná* or *ṭa-pakná*, to shed tears.
- A. *anwá*, m. (plu. of *nay*), sorts, kinds, varieties. a. diverse, various.
- S. *áp*, self, selves, sir.
- H. *ápahunchná*, v. n. to arrive at.
- S. *ápas*, themselves, one another; kindred.

- S. *apná*, m. belonging to self, own ; f. *apní*.
- P. *áqá*, m. master, owner.
- A. *áqil*, a. wise, sensible.
- A. *aqi*, f. wisdom, opinion, sense.
- A. *aqilí*, a. reasonable, relating to intellect.
- A. *aqimand*, a. wise.
- A. *aqimandí*, f. wisdom.
- A. *aqrabá*, m. (plu. of *qaríb*), kindred, friends, allies.
- A. *aqrán*, m. (plu. of *qarn*), periods of years.
- A. *aqsam*, f. (plural of *qisam*), sorts, kinds, various kinds.
- S. *ár*, f. skreen, shelter, protection ; contention.
- A. *arab*, m. Arabia ; an Arabian.
- A. *arábí*, a. belonging to the vowel points.
- P. *árdúsh*, f. ornament, preparation, equipage.
- P. *árám*, m. ease, health, comfort. *Árám karná*, to rest, to repose.
- P. *árámgáh*, f. a resting-place, a bed-chamber.
- P. *árásta*, m. adorned.
- A. *arbáb*, m. (plu. of *rab*), lords, possessors, masters.
- A. *árí*, a. naked, void of.
- A. *árif*, a. wise, sagacious, pious, devout ; a holy man.
- A. H. *áriz honá*, v. n. to befall, to happen.
- A. *arkán*, m. (plu. of *rakan*), pillars, props.
- S. *árná*, v. a. to prop, shelter, protect.
- A. *arsa*, m. area, space, time, while, interval.
- A. P. *arsa-gáh*, f. a field, a plain.
- A. *arwáh*, f. (plural of *rúh*) spirits, souls.
- A. *arz*, f. a petition, request, representation. *Árz-karná*, to represent, to offer.
- P. *árzú*, f. wish, desire, want. *Árzú karná*, to wish, to desire.
- P. *árzúmand*, a. desirous, longing. *Árzúmand honá*, to be desirous of.
- A. *ás*, f. hope, desire ; reliance.
- asá*, m. a club, stick, staff.
- P. *ásúish*, f. rest, ease, tranquillity.
- P. *ásán*, a. easy, convenient, commodious.
- A. *asar*, m. a mark, impression, effect. *Asar karná*, *honá* or *janá*, to make an impression, to affect ; to effect, to become affected.
- A. *asbáb*, m. (plu. of *sabab*), causes, goods and chattels.
- P. *áseb*, m. a misfortune, trouble, calamity.

- P. *áshiyána*, m. a bird's nest.  
 A. *ashkál*, f. (plu. of *shakal*), forms, figures, appearances, semblances.  
 P. *áshná*, m. f. an acquaintance, lover, friend. *Áshná karná*, to form a friendship, to act in a friendly manner.  
 P. *áshnái*, f. acquaintance, friendship.  
 A. *ashráf*, (plu. of *sharíf*), nobles, grantees.  
 P. *ashrafi*, f. a gold coin so called. The Calcutta ashrafi is worth £1-11-8.  
 A. *asl*, f. root, origin, foundation, lineage, capital.  
 A. *aslá*, ad. by no means, never, not at all.  
 A. *asli-mál*, the principal, (in money.)  
 A. *ashúb*, m. manner, mode, method, order.  
 P. *ásmán*, m. the sky, the firmament, heaven.  
 P. *ásmání*, a. heavenly, celestial, sky-coloured, azure.  
 A. *asná*, m. the middle, interstice, interval, folds.  
 S. *áspás*, m. vicinity, circumference; ad. around, on all sides.  
 S. *ásrá*, m. trust, reliance; asylum, retreat, abode.  
 A. *astabal*, m. a stable.
- P. *ástána*, m. a threshold, a fakir's residence.  
 P. *ásúda*, a. at rest, quiet; glutted, saturated.  
 A. *atá*, f. a gift, a favour. *Atá karná*, to give.  
 P. *átash*, f. fire.  
 S. *áfh*, a. eight.  
 S. *áfhwín*, a. eighth.  
 A. *atlas*, m. satin.  
 A. *atráf*, m. (plu. of *taraf*), sides, environs, confines, districts.  
 A. *attár*, m. a perfumer, drug-gist.  
 A. *atwár*, m. (plu. of *taur*), manners, behaviour, devoirs.  
 A. *aulád*, f. (plu. of *walad*), children, offspring, descendants, progeny.  
 A. *auliyá*, m. (plu. of *walí*), prophets.  
 A. *auqát*, f. (plu. of *waqt*), times, circumstances.  
 H. *aur*, conj. and, also, more, other.  
 A. *qurat*, f. a woman, a wife.  
 A. *aurshalím*, Jerusalem.  
 A. *ausáf*, m. (plu. of *wasf*), praises, qualities, endowments; descriptions.  
 S. *avatár*, (vulgarly *autár*), birth, descent, incarnation of the Deity.  
 A. *awám-innás*, m. the common people.

- A. *awámm*, (plu. of *amm*), m.  
the vulgar, the populace.
- P. *awára*, a. vagabond, wanderer.
- P. *awáz*, f. voice, sound, report,  
fame, echo, a whisper.
- A. *ayán*, f. (plu. of *ain*), eyes;  
grandeers, nobles.
- A. *áyat*, f. sign or mark (plu.  
*áyát*).
- A. *azá*, m. (plu. of *azo*), mem-  
bers, limbs.
- A. *azáb*, m. pain, misfortune,  
martyrdom, punishment.  
*azáb karná*, to torment.
- A. *azábi-jahannam*, m. the tor-  
ments of hell.
- A. *azábi-qabr*, m. torment of  
the grave.
- P. *ázád*, a. free, liberated;  
solitary. *Azád karná*, to  
manumit, to set at liber-  
ty, *ázád honá*, to be set at  
liberty.
- P. *ázadí*, f. freedom, indepen-  
dence, release.
- A. *azal*, f. eternity, without  
beginning.
- P. *azbaski*, ad. since, for as  
much as.
- P. *azhdahá*, m. a large serpent,  
a dragon.
- A. *aziyat*, f. oppression; dis-  
tress. *Aziyat pahuncháná*,  
to oppress or distress.
- A. *azíz*, a. dear, darling, wor-  
thy, respected, precious.
- Azíz jánná* or *rakhná*, to  
love.
- A. *azlq*, m. (plu. of *zala*),  
ribs, sides; districts; con-  
vexities, arches.
- A. *azo*, m. member, limb, joint.
- A. *azrár*, m. (plu. of *zarar*),  
injuries, losses.
- P. *ázurda*, a. afflicted, sad,  
dispirited, vexed, weary.  
*Azurda karná*, to afflict,  
to vex.
- P. *ázurdagí*, f. affliction, dis-  
pleasure, vexation.
- H. *bábá ján*, m. dear father, fa-  
ther of my life.
- P. *babar*, m. a lion, a tiger.
- H. *bacháná*, v. a. to save, to  
preserve; to spare, to  
leave.
- P. *bachcha*, m. an infant, a  
child, the young of any  
creature.
- H. *bachná*, v. n. to be saved,  
to escape.
- P. *bad*, a. evil, bad.
- P. *bád*, f. wind.
- A. *bád*, adv. after, afterwards,  
subsequent.
- P. *báda*, m. wine, spirits.
- P. *bad qhd*, a. faithless, trea-  
cherous.
- A. *badal*, m. exchange, substi-  
tution.
- S. *bádal*, m. a cloud.
- P. *badan*, m. the body.

- A. *badawí*, a. of the country or desert, an Arab of the desert, a countryman.
- P. *bad-bakht*, unfortunate.
- P. *bádbán*, m. a sail.
- A. P. *badhazamí*, f. indigestion, bad digestion.
- P. *badí*, f. badness, wickedness.
- A. *badlá*, m. exchange, a substitute, recompense, revenge. *Badlá cháhna*, to desire or seek revenge; *badlá dená* or *lená*, to alter, to take revenge.
- S. *badlí*, f. cloudiness.
- P. *badnám*, a. infamous. *Badnám karná*, to render infamous; *badnám honá*, to be infamous.
- P. *badra*, m. a bag of money.
- P. *bádsháh*, m. a king.
- P. *bádsháhat*, f. a kingdom, government.
- P. *bad-shakl*, a. ill-shaped, ill-looking.
- P. *bad-súrat*, a. ugly, ill-conditioned.
- P. *badtar*; a. worse.
- H. *bág*, f. a rein, a bridle.
- A. *bagdád*, proper name.
- P. *bágh*, m. a garden, orchard, grove.
- A. *baghair*, adv. without, besides, except; as *baghair dalíl*, without proof.
- A. *baghawát*, f. rebellion.
- P. *bághbán*, m. a gardener.
- S. *baglá*, m. name of a species of heron.
- P. *bahá*, m. price, value.
- A. *baháim*, m. (plu. of *bahím*) beasts.
- H. *bahaliyá*, m. a servant armed with bow, arrow, &c., a huntsman.
- P. *baham*, adv. together, one with another, one against another.
- P. *baham pahunchná*, v. n. to be procured.
- P. *bahána*, m. pretence, evasion, contrivance, excuse, pretext.
- P. *bahár*, f. spring, prime, bloom, beauty, delight.
- S. *báhir*, ad. without. *Báhir jáná* or *honá*, to go out; *báhir karná* or *kardená*, to put out.
- H. *bahkáná*, v. a. to balk, to mislead.
- P. *Bahlúl*, m. a prince endowed with every virtue; name of a celebrated dervise; a man addicted to laughter.
- S. *bahná*, v. n. to flow, to glide, to float; to blow; to pass.
- P. *bahra*, m. fortune, portion; profit.

- P. *bahramand*, a. blessed, prosperous, profitable.
- H. *bahrí*, f. a falcon, a female hawk.
- S. *bahut*, a. much, many.
- A. *bahuterá*, a. many, very much.
- A. *báid*, a. far, distant, absent, remote.
- S. *báin phirná*, v. n. to turn to the left hand.
- A. *báis*, m. cause, motive, reason, account, subject.
- H. *baiṭhná*, v. n. to sit.
- P. *bajā honá*, v. n. to be fit, accurate, true.
- P. *bajáláná*, v. a. to perform, to accomplish, to execute, to obey.
- S. *bajáná*, v. a. to sound, to play on a musical instrument.
- S. *bajná*, v. n. to be sounded, to sound.
- P. *bák*, m. fear.
- A. *bakhíl*, a. miser, niggard.
- A. *bakhílí*, f. stinginess, niggardliness.
- P. *bakhshí*, m. a general, a commander-in-chief.
- P. *bakhshish*, f. gift, grant, forgiveness.
- P. *bakht*, m. fortune.
- P. *bakhtbedár*, a. fortunate.
- P. *bakhtmand*, a. fortunate.
- S. *baṭná*, v. n. to prate, to clatter.
- S. *bakrí*, f. a goat, a female goat. m. *bakrá*.
- P. *bakhshná* or *bakhsh dená*, or *bakhshish karná*, v. a. to give, to bestow.
- S. *bál*, m. hair; H. ear of corn; P. wing.
- H. *bal*, m. a coil; strength, sacrifice.
- A. *balá*, f. calamity.
- P. *bálá*, adv. above, up, high.
- P. *bálá khána*, m. an upper story, a balcony.
- P. *baland*, a. high. *Baland karná*, v. to exalt.
- P. *balásághún*, m. name of a place.
- S. *bál bacha*, m. children.
- A. *balígh*, a. eloquent.
- A. *báligh*, m. a youth just arrived at maturity, an adult.
- P. *bálish*, f. a span.
- P. *balki*, conj. but, moreover.
- H. *banáná*, v. a. to make, to prepare, to build, to compose, to adjust.
- P. *bandagí*, f. slavery, service, devotion.
- S. *bandar*, m. a monkey.
- P. H. *band honá*, v. n. to be bound.
- S. *bándhná*, v. a. to bind, to shut up.
- P. *báng*, f. voice, crying out, crowing of a cock.

- A. *baní ádam*, m. sons of Adam, men.
- H. *banná*, v. n. to be made, to become, to succeed.
- S. *baní*, f. a flute.
- S. *bánínná*, v. a. to share, to distribute, to divide. *Bání lená*, to divide and take.
- S. *banyá*, m. a shop-keeper, a merchant.
- H. *báp*, m. father.
- A. *baqá*, f. duration, immortality, eternity.
- A. *báqí*, a. remaining, permanent. m. balance. *Báqí rahná*, to remain, to be left, to be saved; *báqí honá*, to be left.
- P. *báqir khání*, f. a kind of bread or cake mixed with butter and milk.
- A. *baqqál*, m. a grain-merchant, a shop-keeper.
- P. *bar*, f. bosom; produce.
- P. *bár*, m. load, fruit; time, once; a court.
- S. *bará*, a. large, great.
- P. *barábarí*, f. equality; competition.
- S. *barái*, m. a carpenter.
- S. *barái*, f. greatness, excellence, boasting.
- S. *bára-singá*, m. a stag.
- S. *barasná*, v. n. to rain.
- P. S. *barbád karná*, v. n. to destroy.
- P. *bár bardári*, f. the means of conveyance, beasts of burden. *Bár bardári karná*, to bear a burden.
- P. *barf*, m. f. ice, snow.
- P. *barfí*, f. kind of sweatmeat. a. icy, snowy.
- P. *bár-gáh*, f. a court, a place of audience.
- P. *barham*, adv. united, confused; angry. *Barham honá*, to be confused or angry.
- P. *barhaq*, a. very true.
- S. *barhná*, v. n. to increase, to be promoted.
- S. *barhjána*, v. n. to increase.
- S. *barí*, f. a dish made of pulse.
- P. *bár-i-ám*, m. public audience.
- P. *barkhást*, f. rising up; removing from office. *Bar-khást karná*, to rise; to remove from office.
- P. *barkhúrdár*, a. happy, enjoying long life and prosperity.
- P. H. *barlána*, v. a. to produce, fulfil, accomplish, yield.
- S. *barsát*, f. the rainy season, the rains.
- H. *bartan*, m. a dish, plate, vessel, utensil.
- P. *bartari*, f. excellence, superiority.
- P. *bas*, adv. enough, plenty.

- s. *basáná*, v. a. to people, to colonize.
- н. *básan*, m. a basin, plate, dish, goblet, pot, &c.
- A. *basárat*, f. sight, seeing, perceiving.
- s. *basar karná*, v. a. to make an end, to finish.
- s. *baserá*, m. a bird's roost.
- A. *bashar*, m. man, mankind, mortals.
- P. H. *bas hona*, v. n. to be sufficient.
- A. *bashriyat*, f. humanity, human nature.
- A. *basírat*, f. sight, circum-spection, prudence.
- A. *basíratí*, a. circumspect.
- A. *basít*, a. simple, uncompounded.
- P. *baski*, conj. although.
- s. *bastí*, f. an abode, a village.
- A. *bat*, f. a goose, a duck.
- s. *bat*, m. tripe, twist, a wrinkle.
- H. *bát*, f. a word. *Bát karná*, to converse with.
- s. *bát*, f. a road, a weight.
- H. *batáná*, v. a. to point out, to explain, to teach.
- H. *bátil*, a. false, vain, absurd, futile, ignorant; abolished.
- A. *bátin*, m. the inward part, the heart.
- H. *batláná*, v. a. to shew, to explain, to point out, to teach.
- н. *bať pár*, m. highway-man, villain.
- н. *baťfá*, m. deficiency, exchange; injury.
- s. *battí*, f. a candle; a wick.
- s. *battí bujháná*, v. a. to put out the candle.
- P. *báwar*, m. credit, faith. *Báwar karná*, to believe; *báwar honá*, to be credible.
- P. *bayábán*, m. a desert, a wilderness.
- A. *bayán*, m. explanation, relation. *Bayán karná*, to explain, to unfold, to relate.
- A. *báz*, a. some, certain ones.
- P. *báz*, m. a hawk, a female falcon. adv. again, back. *Báz áná*, to decline; to leave off, to refuse; *báz rahná*, to decline, to reject, to leave off.
- P. *bázár*, m. a market.
- P. *bází*, f. play, sport. *Bází karná*, to sport, to engage in a game.
- A. *baze*, a. some, certain ones.
- P. *bázú*, m. the arm.
- P. *be-adab*, a. rude, presumptuous, impudent.
- P. *be-adabí*, f. rudeness, presumptuousness.
- P. *bébúk*, fearless.
- P. *be-has*, a. without power, or authority.
- P. *bebasí*, f. helplessness.



- A. *be-baštrat*, a. imprudent.
- A. *be-baštratí*, f. imprudence.
- P. *bechára*, a. helpless.
- H. *bechná*, v. a. to sell. *Bech qálná*, ditto.
- P. *be-dád*, a. unjust, lawless.
- P. *be-dádi*, f. injustice, lawlessness.
- H. *be-dhařak*, a. without fear or doubt, fearless.
- P. *begána*, a. strange, undomestic, foreign.
- P. *be-gham*, a. without anxiety.
- P. *be-hamtá*, a. incomparable.
- P. *be-hamtá-í*, f. incomparableness.
- P. *be-harakat*, a. motionless.
- P. *be-hayá*, a. shameless, immodest, impudent.
- P. *be-hayá-í*, f. shamelessness.
- P. *behiss*, a. insensible, senseless.
- P. *be-hosh*, a. senseless, stupefied, intoxicated.
- P. H. *behosh ho jáná*, v. n. to become senseless or deranged.
- P. *behúda*, a. absurd, vain, idle, fruitless, unprofitable.
- P. *be-ihitiyát*, a. incautious, improvident, imprudent.
- P. *bejá*, a. ill-timed, ill-placed, improper. *Bejá karná*, to act improperly. *Bejá kahná*, to speak improperly.

- Bejá honá*, to be inaccurate.
- P. *be-kár*, a. unemployed.
- P. *be-kárt*, f. want of employment.
- P. *bekas*, a. friendless.
- P. *bekast*, f. forlorn state.
- s. *bemát bhát*, m. a brother born of a different mother by the same father.
- P. *be-murúwat*, a. unkind, cruel.
- P. *be-qarár*, a. inconstant, unsettled, distracted.
- P. *be-qarári*, f. instability, inconstancy, restlessness.
- s. *ber*, m. a fruit, the jujube; time, turn; delay.
- A. *be-rahm*, a. unkind.
- H. *berí*, f. fetters; the baskets used to irrigate fields with.
- P. *be-shakk*, a. doubtless, certain.
- P. *be-sh-bahá*, a. of great price or value.
- P. *be-shí*, f. excess, surplus.
- P. *be-sh-qímat*, a. of great price or value.
- P. *be-sh-qímatí*, f. costliness.
- P. *be-shumár*, a. countless, numberless, much.
- H. *beřá*, m. a son, a child.
- A. *be-tqalluqt*, f. unconnectedness.
- P. *be-taammul*, a. without reflection, or consideration.

- P. *be-taammulí*, f. inconsiderateness.
- P. *be-wagt*, a. out of season, ill-timed.
- P. *be-waqúf*, a. ignorant, inexperienced, stupid.
- P. *be-waqúfí*, f. stupidity.
- P. *be-zabán*, a. speechless.
- H. *bhagáná*, v. a. to cause to flee.
- H. *bhágna*, v. n. to flee, to run away. *Bhág jáná*, ditto.
- s. *bháí*, m. brother.
- s. *bháí band*, m. brothers, relations, friends.
- s. *bhalá*, a. good, excellent.
- H. *bhárá*, m. hire.
- s. *bhar dená*, v. a. to pay, to fill; to reimburse; to darn.
- s. *bhárí*, a. heavy; of importance; troublesome.
- s. *bharná*, v. a. to fill, to satisfy.
- s. *bharosá*, m. hope, dependence, faith.
- H. *bhaṭakná*, v. n. to go astray, to wander, to miss the right path.
- s. *bhaunkná*, v. n. to bark.
- s. *bhed*, m. separation, secrecy.
- H. *bhejná*, v. a. to send, to transmit. *Bhej dená*, ditto.
- s. *bhek*, m. a toad, a frog.
- s. *bher*, f. a sheep, a ewe.
- s. *bherí*, f. a ewe.
- s. *bheriyá*, m. a wolf.
- H. *bhijwáná*, v. a. to cause to send.
- s. *bhúkh*, f. hunger.
- s. *bhúkhá*, a. hungry.
- s. *bhulá dená*, v. a. to deceive.
- s. *bhuláná*, v. a. to cause to forget, or be deceived.
- s. *bhúlná*, v. n. to forget, to mistake. [broil.
- s. *bhúnná*, v. a. to parch, to
- H. *bíbí*, f. a lady, (vulgarly,) a wife.
- H. *bích*, prep. in, into, among, between, during.
- s. *bicháná*, v. a. to spread.
- s. *bichchhú*, m. a scorpion.
- s. *bichhoná*, m. bedding, bed, carpetting.
- A. *bidat*, f. heresy, schism, oppression. *Bidat karná*, to innovate, to oppress.
- s. *bigár*, m. violation, difference, quarrelling.
- s. *bigárná*, v. a. to spoil, to cause misunderstanding among friends. *Bigar jáná*, to be spoiled.
- P. *bihisht*, f. paradise.
- P. *bihtar*, a. good, excellent, well, better.
- P. *bij*, m. seed, sperm.
- s. *bijlé*, f. lightning, a thunderbolt.
- s. *bikná*, v. n. to be sold, to sell.
- s. *bil*, m. a hole.
- A. *bilá*, prep. without.
- A. *biláwásita*, a. without means or mediator.

- A. *bil-farz*, adv. with the supposition granted.
- A. *bil-kull*, adv. entirely, wholly.
- S. *billa*, m. a male cat.
- P. *bímár*, a. sick, indisposed.
- P. *bímárí*, f. sickness. Plu. *bimáriyán*, diseases.
- P. *bíná*, a. clear-sighted.
- P. *bíná-í*, f. sight.
- P. *Bírbal*, m. proper name.
- H. *birní*, f. a wasp, a small grain.
- S. *bis*, a. twenty.
- A. *bittábá*, adv. by nature.
- P. *bo*, f. smell, odour.
- H. *bojh*, m. a load.
- H. *bolná*, v. n. to speak, to tell.
- S. *boná*, v. a. to sow.
- A. *buhván*, m. calumny, false imputation.
- S. *bújhná*, v. a. to understand, to comprehend, to think.
- A. *bukhár*, m. steam; glowing heat.
- A. *bukhl*, m. avarice, stinginess, parsimony.
- H. *buláná*, v. a. to call.
- P. *bulbul*, f. a nightingale, a shrike.
- H. *bulwáná*, v. a. to cause to call or send for.
- H. *bunná*, v. a. to weave, to intertwine.
- H. *burá*, a. bad, worse.
- H. *burái*, f. badness.
- P. *búrání*, f. food consisting of the fruit of the egg-plant fried in sour milk.
- P. *burdbárit*, f. bearing of a burden, forbearance, patience.
- H. *burhápa*, m. old age.
- P. *but*, m. an idol, a beloved object, a mistress.
- P. *buzurg*, a. great; a grandee.
- P. *buzurgí*, f. greatness, exaltation.
- P. *buzurgiyán*, a. nobles. Pers. plu.
- P. *buzurgwár*, a. superior, ancestor.
- S. *byáh*, m. marriage. *Byáh karná*, to marry.
- H. *byorá*, m. difference, history, account.
- P. *chá*, f. tea. *Chá banáná*, to make tea.
- S. *chabáná*, v. a. to chew, to masticate.
- S. *chábná*, v. a. to chew.
- P. *chábuk*, m. a horsewhip.
- S. *cháh*, f. desire, wish, love, affection, choice, want, appetite.
- P. *chahakná*, v. n. to whistle (birds).
- P. *chahchahá*, m. the song of a bird.
- P. *chahchaháná*, v. n. to sing, to warble; also *chahchahe márná*.

- s. *cháhná*, v. a. to love, to like, to desire, to wish for, to choose.
- H. *chain*, m. ease, relief, repose.  
*Chain karná*, to take rest.  
*Chain se honá*, to be at rest.
- s. *chainá*, m. a kind of corn.
- H. *chhená*, millet.
- P. *chák*, m. a rent, a slit. a. rent, torn. *Chák karná*, to rend, slit, tear.
- s. *chakktí*, f. a millstone.
- s. *chál*, f. gait, pace, habit, custom.
- P. *chálák*, a. laborious, active, alert, clever.
- s. *chalan*, m. habit, custom, conduct, behaviour. a. current.
- s. *chál-dhál*, f. gait, motion, manners.
- s. *chálís*, a. forty.
- s. *chalná*, v. n. to move, to go, proceed, go off, pass (as coin), to be discharged (as a gun). *Chalá jáná*, to go; *chalá áná*, to come.
- H. *chamak*, f. splendour, glitter.
- P. *chamcha*, m. a spoon.
- P. *chaman*, m. bed in a garden.
- s. *chamṛá*, m. leather, a hide.
- P. *chunánchi*, conj. so that, in such manner that.
- P. *chand*, a. some. s. m. the moon.
- s. *chánd*, m. the moon.
- s. *chándí*, f. silver (pure), plate; the crown of the head.
- s. *chándní*, f. the moon-beams; name of a flower; a cloth spread over a carpet; any thing white and shining.
- P. *changul*, m. claw, talon, hand, clutch, grasp, hook.
- P. *cháplúsi*, f. flattery, wheedling.
- H. *chár*, a. four.
- P. H. *chára*, m. remedy, help, cure; forage, food for cattle, bait.
- P. *charágáh*, f. a pasture, a meadow.
- s. *charáná*, v. a. to graze, to pasture.
- P. *charand*, m. a beast that grazes.
- s. *charchá*, m. f. gossip, report, discourse.
- P. *chargh*, m. a kind of hawk.
- H. *charhná*, v. n. to ascend, mount, also *charh jáná*.
- s. *chárkháná*, a. chequered. m. a kind of cloth.
- s. *charná*, v. a. to graze, to feed.
- s. *chár-páyá*, m. a quadruped.
- P. *chashm*, f. the eye; hope, expectation. *Chashmposhí karná*, to turn away the eyes, to connive at.

- P. *chashma*, m. spectacles; a fountain.
- P. *chāshma salsabīl*, m. name of a fountain in Paradise.
- P. *chāshnī*, f. flavour, relish.
- H. *chāṭnā*, v. a. to lick, to lap.
- S. *chaugunā*, a. four-fold.
- H. *chaukannā*, a. cautious, alert, circumspect, sly. *Chaukannā honā*, to be cautious.
- H. *chaukī*, f. a frame to sit on, a stool; guard or watch.
- H. *chaunknā*, v. n. to start, to boggle, to start up from sleep; also *chaunk parnā*.
- S. *chaunrī*, f. a fly-flapper.
- H. *chaurā*, a. wide, broad.
- H. *chaurā-chaklā*, a. extensive.
- P. *chau-rāhā*, m. a cross-road.
- S. *chauthā*, a. fourth; fem. *chouthī*.
- S. *chet*, m. memory, thought, perception, circumspection.
- S. *chha*, a. six.
- S. *chhāgal*, m. leathern bottle, a goat's skin; a goat.
- H. *chhānnā*, v. a. to strain, to sift, to search.
- H. *chhannā*, v. n. to be strained. m. a sieve.
- H. *chhāpā*, m. edition, print, seal, &c.
- H. *chharī*, f. a switch, a wand.
- S. *chhat*, f. a roof.
- S. *chhaṭhwān*, a. sixth.
- H. *chhātī*, f. breast, dug; an umbrella.
- S. *chhāṭā*, a. sixth. s. m. a next.
- S. *chhed*, m. a hole, an orifice.
- S. *chhednā*, v. n. to pierce, to bore. *Chhed honā*, to be pierced.
- H. *chhernā*, v. a. to irritate, vex, trouble.
- H. *chhilnā*, v. n. to be excoriated; also *chhil-jānā*.
- H. *chhīnk*, f. sneezing.
- S. *chhīnkā*, v. n. to sneeze.
- H. *chhīnnā*, v. a. to pull, to tear, to pluck, to rob, to snatch. *Chhīn lenā*, to snatch up, require, take possession of, seize.
- H. *chhipānā*, v. a. to conceal, to hide.
- H. *chhipā rahnā*, v. n. to abscond.
- H. *chhipnā*, v. n. to be concealed, hidden, absent, to disappear, to lurk. *Chhip rahnā*, to remain concealed.
- H. *chhipaknā*, v. a. to sprinkle.
- S. *chhorā*, v. a. to let go, loose, omit, pardon, release; also *chhōr denā*.
- S. *chhōṭā*, a. little, small.
- S. *chhurā*, m. a large knife, a razor.
- S. *chhurānā*, v. a. to set free, to deliver, dismiss, separate.

- s. *chhurí*, f. a knife.
- s. *chhútná*, v. n. to escape, cease, get loose, leave, be dismissed.
- s. *chikná*, a. clean, polished, beautiful, greasy, oily, incontinent.
- s. *chíkhná*, v. n. to roar, to scream.
- s. *chilakná*, v. n. to glitter.
- H. *chilláná*, v. n. to scream, to shriek. *Chilláyá karná*, to make a practice of screaming.
- H. *chingárí*, f. a spark.
- s. *chinghárná*, v. n. to scream, to screech.
- P. *chirágh*, m. a lamp, a light. *Chirágh jaláná*, to light a lamp.
- H. *chiriyá*, f. a bird.
- H. *chirná*, v. n. to be torn or split.
- s. *chítá*, m. a leopard, a panther.
- H. *chitthí*, f. a note, a letter.
- P. *chíz*, f. thing, commodity.
- P. *chobdár*, m. a servant who announces, the arrival of company, a mace-bearer.
- s. *chonch*, f. beak, bill, a point.
- s. *chor*, m. a thief, a robber.
- s. *chorí*, f. theft, roguery, stealth.
- H. *choť*, f. a hurt, a blow, damage, fall.
- H. *choťtá*, m. a thief.
- P. *chughal-khor*, m. a tell-tale, backbiter.
- P. *chughal-khorí*, f. the act of backbiting.
- P. *chughlí*, f. talebearing.
- H. *chúhá*, m. a rat, a mouse.
- H. *chuhál*, f. mention; cheer, jollity, mirth.
- H. *chuhe-már*, m. a sparrowhawk, a mouser. [der.]
- H. *chúk*, f. an error, fault, blunder.
- H. *chúkná*, v. n. to blunder, mistake, err.
- s. *chúná*, v. n. to leak, to be distilled, to drop from the tree when ripe.
- H. *chup*, a. silent. *Chup rahná*, to be silent; or *chupká honá*, or *rahná*, to be silent.
- H. *chuggar*, m. a shallow hole with water in it.
- s. *churáná*, v. a. to steal.
- H. *chyúntí*, f. black ant.
- P. *dad*, m. a wild beast.
- P. *dád*, m. a gift; justice, law, revenge; a ringworm. *Dád cháhná*, to demand justice. *Dád men pahunch-ná*, to obtain justice.
- H. *dádá*, m. paternal grandfather; elder brother.
- P. H. *dád cháhnewálá*, a. demander of justice.
- P. *dád-khwáh*, demanding justice; a plaintiff. *Dád khwáh honá*, to sue.

- P. *daf*, m. a small tambourine.  
*Daf bajáná*, to play on the tambourine.
- A. H. *dafa karná*, v. a. to turn back. *Dafa honá*, v. n. to be turned back.
- A. *dafiya*, m. repulsion.
- P. *daghá*, f. deceit, imposture.
- P. *daghabáz*, a. deceitful, cheat, impostor.
- P. *daghabázi*, f. deceitfulness, cheating.
- P. *dah*, a. ten.
- P. *dah-chand*, a. ten-fold.
- S. *dahí*, m. thick sour milk, coagulated milk.
- S. *dahná*, a. right, opposite to left.
- H. *dáhná*, a. right.
- A. *dahshat*, f. fear.
- P. *dá-í*, f. a milk-nurse, a mid-wife.
- S. *dá-í*, (in compos.) giving.
- S. *dain*, m. debt.
- H. A. *dákhúl honá*, v. n. to enter, to arrive, to penetrate into.
- A. *dakhl*, m. entrance, intrusion, disturbance. *Dakhl karná*, to meddle, take possession.
- A. *dakhúl*, m. entrance. *Dakhúl karná*, to enter.
- H. *dál*, f. a branch, a bough.
- A. H. *dalálat karná*, v. a. to direct, to demonstrate.
- P. *dálán*, m. a hall.
- H. *dál dená*, v. a. to throw away.
- H. *dálí*, f. a present of fruit, basket of fruit; a branch, a bough.
- A. *dálíl*, f. argument, proof; a guide, director. *Dálíl honá*, to serve as proof.
- H. *dálná*, v. a. to throw down, to drop, to push, to shake, submit, destroy.
- P. *dam*, m. breath, life; boasting, pride; a moment.
- P. *dám*, m. a net, a snare.
- P. *dáman*, m. skirts.
- P. *dame marg*, m. breath of dying, last breath.
- P. *dame wápasín*, last breath.
- L. *Dámun*, m. a proper name.
- P. *dána*, a. gram, seed; speck, pimple.
- P. *dáná*, a. wise, learned.
- P. *dáná-í*, f. wisdom.
- S. *dánd*, m. retaliation, punishment, revenge; an oar the back-bone; a stick. *Dánd lená*, to take revenge.
- P. *dáng*, f. the fourth part of a dram; the side or quarter (of a city, &c.)
- P. *dánish*, f. knowledge, science.
- P. *dánishmand*, a. wise.
- H. *dank*, m. the sting of a reptile. *Dank márná*, to sting.

- s. *dášt*, m. a tooth.  
 P. *dar*, m. a door.  
 H. *dar*, m. price.  
 s. *qar*, m. fear.  
 A. *dár*, m. a house, dwelling.  
     P. a gallows, a stake.  
 s. *dará*, f. a wife. P. *Darius*.  
 P. *darakht*, m. a tree.  
 P. *darakht tubá*, m. name of tree in paradise.  
 P. *daráz*, a. long. *Daráz honá*, to be long. *Daráz karná*, to make long.  
 P. *darbán*, m. a door-keeper, a porter.  
 P. *darbár*, m. dwelling, court, hall of audience. *Darbár karná*, to give audience.  
 P. *darbári*, m. a courtier.  
 P. *dard*, m. pain, affliction, pity, sympathy.  
 P. *dard-ras*, a. afflicted.  
 P. *daregh*, m. a sigh, sorrow, disinclination ; alas ! *Daregh karná*, to withhold.  
 P. *dargáh*, f. a place, court, threshold, door, shrine.  
 P. *dár-gír*, m. seizing, tumult, conflict.  
 H. *dar-guzarná*, v. n. to decline, to pass from.  
 s. *dárhí*, f. a beard.  
 P. *darind*, *darinda*, a. rapacious, fierce. m. a ravenous beast.  
 A. *darja*, m. step, stair, gradation, rank.  
 P. *darkár*, a. necessary, wanting.  
 P. *darḵhwást*, f. application, request, wish, desire, petition. *Darḵhwást karná*, or *dená*, to petition.  
 P. *darmánda*, a. helpless.  
 P. *darmiyán*, prep. interval, middle, in the midst, before, in view.  
 s. *qarná*, v. n. to fear.  
 P. *darogh*, m. a lie.  
 P. *darogh-go-í*, f. the telling of a lie.  
 H. P. *darpai honá*, v. n. to be in pursuit of.  
 H. P. *darpesh honá*, v. n. to be in front, to be necessary, or incumbent. *Darpesh karná*, to place before.  
 P. *dáru*, f. medicine.  
 A. *dár-ul-ḡdálát*, m. court of justice.  
 A. *dár-ul-qarár*, the mansion of rest, i. e. the grave.  
 A. *dár-ul-maḡám*, m. house of residence ; one of the seven heavens.  
 A. *dár-ul-mattaḡín*, m. house of the temperate ; one of the seven heavens.  
 P. *darwáza*, m. door.  
 P. *darwesh*, m. a dervis, a beggar.



- P. *daryá*, m. the sea, a river.  
 H. P. *daryáft karná*, v. a. to conceive, understand.  
*Daryáft honá*, to be discovered.  
 P. *daryá-í*, a. of the sea.  
 P. *darzí*, m. a tailor.  
 S. *das*, a. ten.  
 P. *dast*, m. hand, cubit; purge, evacuation.  
 P. *dástán*, f. a story, fable, tale.  
 P. *dastar-khwán*, m. a tablecloth.  
 H. P. *dast-bagíri-bán honá*, v. n. to seize by the collar, to engage in contest.  
 P. H. *dast-bardár honá*, v. n. to decline, desert.  
 P. *dast-bardárí*, f. desertion.  
 P. *dast-gír*, a. patronizing; taking prisoner.  
 P. *dast-gíri*, f. aid, protection.  
 P. *dast-khatt*, m. signature, manuscript. *Dast-khatt karná*, to sign.  
 P. A. *dastúr*, m. custom, fashion, model, regulation.  
 P. *dastúri*, f. perquisites paid to servants by one who sells to their master, custom.  
 A. *dastúr-ul-amal*, m. a rule, model.  
 H. *ḡaul*, m. manner, method, mode, shape.
- A. *daulat*, f. happiness, riches, wealth, fortune, empire.  
 P. *daulat-khwáh*, a. desiring wealth or prosperity to another.  
 P. *daulat-khwáhi*, f. the desiring of wealth, &c.  
 P. *daulat-war*, a. wealthy.  
 P. *daulat-wari*, f. wealthiness.  
 S. *daur*, f. attack, endeavour, race.  
 A. *daur*, m. revolution of time, reasoning in a circle, vicissitude. *Daur karná*, to revolve.  
 A. *daurán*, m. time, age, fortune, vicissitude, period, cycle.  
 S. *dauráná*, v. a. to cause to run, to drive, to actuate.  
 S. *daur-dhúp-karná*, v. a. to use great labour and exertion to accomplish an object.  
 S. *daurná*, v. n. to run.  
 A. *dawá*, m. a lawsuit, claim. *Dawá karná*, to go to law.  
 A. *dawá*, f. medicine, a remedy. *Dawá karná*, to administer medicine.  
 P. *dawá-i*, f. ditto.  
 A. *dawát*, f. an inkstand.  
 A. *dáwat*, f. invitation; benediction; pretension.  
 P. *debá*, m. brocade, gold tissue.

- s. *dekhná*, v. a. to see, perceive, experience.  
 s. *dená*, v. a. to give, grant, yield.  
 H. *derá*, m. a dwelling, a tent. a. squint-eyed.  
 P. *der-karná*, v. a. to delay.  
 P. *dewár*, f. a wall.  
 H. *qhál*, m. declivity; a shield, target.  
 H. *qhálná*, v. a. to cast (metals), to pour; to do mischief, to mar.  
 H. *qhaná*, v. n. to be demolished, razed, destroyed; also *qha-jáná*.  
 H. *dhar*, m. the body.  
 H. *dharak*, m. palpitation, fear.  
 s. *dharná*, v. a. to place, put down, put on; to seize, to catch, to give in charge.  
 H. *qhelá*, m. a clod of earth, a lump of clay; also *qelá*, and *qel*.  
 H. *qher*, m. a heap; much, enough.  
 s. *dhobí*, m. a washerman.  
 H. *dhóká*, m. deceit, deception.  
 s. *dhuláná*, v. a. to cause to wash.  
 s. *qhúndhná*, v. a. to seek, to search for.  
 H. *dhúp*, f. sunshine.  
 P. *dídá*, a. seen. m. the eye; an impudent eye; impudence.
- P. *dídan*, m. seeing.  
 P. *didaní*, a. fit to be seen.  
 P. *dih*, m. a village.  
 A. *dijla*, m. a lake, the river Tigris.  
 s. *dikháná*, v. a. to shew, to exhibit.  
 s. *dikhláná*, v. a. to shew, to exhibit.  
 P. *díl*, m. heart, mind, soul.  
 H. *qíl*, m. stature. *Del*, clod.  
 s. *diláná*, v. a. to cause to give, to consign, assign.  
 H. P. *díl-cháhná*, v. a. to desire.  
 P. *díl doz*, a. penetrating, piercing.  
 P. *díl-jama-í*, f. ease of mind, content.  
 P. *díl-nawází*, f. blandishment.  
 s. *dilwáná*, v. a. to cause to give, or pay.  
 A. *dimágh*, m. the brain.  
 s. *din*, m. day.  
 A. *dín*, m. faith, religion.  
 A. *dínár*, m. the name of a coin, a ducat, near half a guinea.  
 P. *díndár*, a. religious, virtuous.  
 s. *díní*, a. aged. A. *daní*, mean, base.  
 L. *Dionysius*, m. proper name.  
 A. *diqq*, m. a hectic fever; teasing, trouble. *Diqq karná*, to perplex, to plague.

- P. *diram*, m. money, about sixpence.
- P. *díwán*, m. a tribunal; a steward, minister of state; a book of poems.
- P. *díwána*, a. mad; inspired.  
*Díwána banná*, or *honá*, to be mad. *Díwána karná*, to make mad.
- P. *díwáne-ám*, m. public hall of audience.
- P. *díwángí*, f. insanity.
- A. *diyánat*, f. conscience, honesty, piety.
- P. *diyánat-dár*, a. honest, just.
- P. *diyánat-dártí*, f. conscientiousness.
- P. *do*, a. two.
- P. *ḍol*, m. a bucket, for drawing water.
- H. *ḍoriyá*, m. striped muslin; a dog-keeper.
- P. *dost*, m. a friend, lover.  
*Dost banná* or *honá*, to become a friend.
- P. *dostí*, f. affection, friendship.  
*Dostí karná*, to make friendship.
- P. *dozakḥ*, m. hell; (met.) belly.
- A. *du-á*, f. benediction, prayer, wish. *Du-á dená*, to bless. *Du-á mángná*, to ask a blessing for one's self. *Du-á karná*, to pray for another.
- H. *ḍubáná*, v. a. to cause to sink, to demolish, to ruin, destroyed.
- S. *dublá*, a. thin, lean, poor, barren.
- S. *dublápá*, m. leanness.
- H. *ḍubná*, v. a. to dive, to be immersed, to sink, to be drowned; to be absorbed in business, or study.
- S. *dúdh*, m. milk; the juices of certain bushes.
- P. *dúkán*, f. a shop, workshop.  
*Dúkán karná*, to keep shop.
- S. *dukh*, m. ache, pain, labour, fatigue, annoyance. *Dukḥ uṭháná*, to suffer or bear pain. *Dukḥ dená*, to give pain.
- A. *dulá-il*, f. (plu. of *dalíl*), proofs, arguments.
- P. *dum*, f. tail, end, extremity.
- A. *dún*, a. base, mean, poor.
- A. *dúni-himat*, a. cowardly.
- A. *dunyá*, f. the world, people.
- P. *dunyá-dár*, a. worldly.
- P. *dunyá-dártí*, f. economy, worldliness.
- P. *dúr*, f. distance, far, remote.  
*Dúr karná*, to remove away. *Dúr honá*, to be distant.
- H. *duráná*, v. a. to hide, conceal.
- P. *dúr-andesh*, a. provident, foreseeing.

- P. *dúr-andeshí*, f. foresight, penetration.
- H. P. *dúr bhágná*, v. n. to abstain from. *Dúr jáná*, *honá* or *karná*, to go to a distance.
- P. *durd*, f. sediment, dregs, lees.
- P. *dúr-daráz*, a. far, distant, long.
- P. *dúr-dast*, a. ditto.
- P. *dúrí*, f. distance, separation, absence.
- A. *durr*, m. a pearl.
- P. *durust*, a. right, proper, just, well, safe, straight, accurate.
- P. *durustí*, f. rectitude, propriety, reformation.
- S. *dú-shála*, m. two shawls.
- P. *dushman*, m. an enemy.
- P. *dushmaní*, f. hatred, enmity. *Dushmaní karná*, to hate, to oppose.
- S. P. *dushnám*, m. abuse.
- P. *dushwár*, a. difficult, arduous. *Dushwár honá*, to be difficult.
- P. *dushwárí*, f. difficulty.
- S. *dúsrá*, a. second, other.
- A. *fáida*, m. profit, gain, advantage, utility. *Fáida uṭháná* or *karná*, to gain. *Fáidá pahunchná*, or *milná*, or *honá*, to be gained.
- A. P. *fáidamand*, a. profitable.
- A. *fajr*, f. morning, dawn of day. adv. early.
- A. *fajúr*, a. adulterous, wicked.
- A. *fákhira*, a. excellent, sumptuous, durable.
- A. *fakhr*, m. glory, ornament, boasting, pride. *Fakhr karná*, to boast.
- A. *falak*, m. the heavens, sky, firmament; fate, fortune.
- A. *faláná*, a. a certain one; fem. *falání*.
- A. *fálíj*, m. the palsy.
- A. *faná*, f. mortality. *Faná honá* or *ho jáná*, to become mortal.
- A. *fání*, a. frail, transitory.
- A. *faqat*, adv. merely, simply, only, solely.
- A. *faqír*, m. a beggar, dervis; poor, indigent.
- A. *Faqír-ullah*, proper name.
- A. *faqr*, m. poverty.
- A. H. *farághat karná*, v. n. to take rest.
- P. H. *farámosh karná*, v. n. to forget. *Farámosh honá*, to be forgotten.
- A. H. *faraq karná*, v. a. to separate.
- P. H. *fareb karná*, v. a. to deceive. *Fareb kháná*, v. n. to be deceived.
- P. *faridún*, m. an ancient king of Persia.
- A. H. *farigh honá*, v. n. to be

- free, at leisure, discharged,  
to cease.
- A. P. *fáris*, m. a horseman, a cavalier.
- P. *farmán*, m. a mandate, command; Royal patent.
- H. *farmáná*, v. a. to order, command.
- P. *farmán-bardár*, a. subject to orders, obedient.
- P. *farmán-bardártí*, f. obedience, subjection.
- P. S. *faro honá*, or *ho jáná*, v. n. to be low or humble.
- P. *farosh*, a. selling, seller.
- P. *farotan*, a. humble. *Farotantí karná*, v. a. to act humbly.
- P. *fárs*, p. n. Persia.
- A. *fársh*, m. carpeting, bedding, a mat, carpet, anything spread.
- P. *fársí*, a. Persian.
- P. *faryád*, f. complaint, lamentation.
- P. *faryádi*, m. a plaintiff.
- P. *faryádras*, m. a redresser of grievances.
- P. *faryádrasí*, f. the addressing of grievances.
- P. *farzand*, m. a child, (son or daughter.)
- A. H. *farz karná*, v. a. to consider as a positive indispensable duty, to admit.
- A. *fasád*, m. depravity, violence, war, rebellion.
- Fasád karná*, to corrupt.
- Fasád honá*, to be corrupt.
- A. *fasáhat*, f. eloquence.
- A. *fásid*, a. vicious, perverse, noxious, bad.
- A. *fásih*, a. eloquent.
- A. *fásil*, a. excellent, learned, virtuous; abundant.
- A. *fásiq*, m. a fornicator, an adulterer, a sinner, a worthless fellow.
- A. *fasl*, f. separation, a section, chapter; time, season, harvest.
- A. *fath*, f. opening; victory, conquest. *Fath páná*, to gain the victory. *Fath karná*, to conquer.
- A. P. *fathmand*, a. victorious.
- P. *fathmandí*, f. victoriousness.
- A. *fauj*, f. army, a multitude.
- P. *fauj-dár*, m. an officer of the police, a magistrate.
- A. *fauq*, m. superiority, loftiness. adv. above.
- P. *fauqántí*, a. above.
- A. *fauqiyat*, f. excellence, preference.
- A. *faur*, m. celerity, haste.
- A. *fauran*, ad. quickly, instantly.
- A. *fazílat*, f. excellence.
- A. *fazl*, m. excellence, virtue, increase, gain, favor, grace.
- A. *fiál*, m. action, work; a verb.
- A. *fidwí*, a. devoted.

- A. *fikr*, m. f. thought, reflection, advice, solicitude.  
*Fikr karná*, to think.  
*Fikrí honá*, to be thoughtful.
- A. *fil*, m. an elephant.  
 P. *filbán*, m. an elephant-driver.
- A. *filfaur*, adv. immediately.  
 P. *filpá*, a. having a swelling in the legs, having elephantiasis.
- P. *filpáya*, m. a pillar.
- A. *firqun*, m. Pharoah, any cruel tyrant.
- A. *firdaus*, m. a garden, paradise.
- P. *firishta*, m. one sent, a messenger, an angel.
- A. *firqa*, m. a sect, tribe, class, company, society.
- P. *firní*, f. a dish resembling hasty pudding.
- A. *fisq*, m. adultery, obscenity, iniquity, falsehood.
- A. *fitná*, m. calamity, perfidy, sin, seduction.
- A. *fursat*, f. leisure, ease, opportunity, rest. *Fursat páná, milná, honá*, to be at leisure.
- S. *gálhin*, f. pregnant.
- H. *gabrú*, m. a clown, an unformed youth; a bridegroom.
- P. *gadází*, f. melting.
- S. *gadhá*, m. an ass.
- S. *gáe*, f. a cow.
- P. *gáh ba gáh*, adv. in different places.
- S. *gaindá*, m. a rhinoceros.
- S. *gál*, m. the cheek.
- S. *galá*, m. the throat, neck, voice. a. rotten, wasted.
- H. *galí*, f. a lane. *Galí galí phirná*, to wander about lanes.
- S. *gálí*, f. abuse.
- P. *galla*, m. a flock, a herd.
- S. *gáná*, v. a. to sing.
- P. *ganda*, a. fetid, stinking.
- P. *ganda badan*, a. having a stinking body.
- P. *ganda duhan*, a. having a fetid mouth or breath.
- S. *gangá*, f. the river Ganges.
- H. *ganná*, m. sugar-cane.
- H. *ganth-kattá*, m. a cutpurse.
- S. *gánth*, m. a knot, a bundle.
- S. *gánw*, m. a village.
- H. *ganwáná*, v. a. to lose, to squander.
- P. *garání*, f. scarcity, dearth, weight, importance.
- P. *gard*, f. dust, going round, traversing, wandering over.
- P. *gardan*, m. the neck.
- S. *gár dená*, v. a. to bury, to set, to fix.
- S. *gáří*, f. a cart, a carriage.
- S. *garibán*, m, a carter, a coachman.

- P. *garm*, a. hot, ardent, chole-  
ric; thronged.
- P. *garmí*, f. warmth, ardour;  
throng; the venereal  
disease.
- L. *gaṭhrí*, f. a bundle, parcel;  
crew, pack.
- P. *gáu*, f. a cow.
- P. *gáudídá*, m. a kind of  
bread.
- P. *gáuzabán*, f. name of a kind  
of bread; bugloss.
- H. *gawárá*, a. agreeable, diges-  
table, enduring. *Gawárá*  
*karná*, to make agreeable.
- S. *gehún*, m. wheat.
- H. *ghabráná*, v. n. to be con-  
fused, perplexed, embar-  
rassed.
- A. H. *gháfil honá*, v. n. to be  
negligent, indolent, sense-  
less, impudent.
- A. *ghaflat*, f. carelessness, in-  
advertency, neglect.
- A. *ghaib*, a. latent, concealed,  
absent, invisible.
- A. P. *ghaib-dán*, a. skilled in  
mysteries, a diviner, om-  
niscient.
- A. P. *ghaib-dání*, f. knowledge  
of mysteries.
- A. H. *gháib honá*, v. n. to be  
absent, invisible.
- A. *ghair*, a. other, different,  
foreign, a stranger. prep.  
besides, without, except.
- A. *ghaira* or *wa ghaira*, adv. et  
cætera.
- A. *ghair-munásib*, a. unfit, im-  
proper.
- A. *ghalat*, a. wrong, erroneous.  
m. error, mistake.
- A. *ghalatí*, f. an error, mistake.
- A. *ghalba*, m. superiority, con-  
quest, assault.
- A. H. *ghálib áná* or *honá*, v. n.  
to be victorious.
- A. *ghaltz*, a. dirty, filthy, gross,  
rude, coarse; fem. *gha-  
liza*.
- A. *ghalla*, m. the produce of  
the earth, grain, corn.
- P. *ghaltán pechán*, m. wallow-  
ing, rolling.
- P. H. *ghaltán rahná*, v. n. to  
wallow, to roll.
- A. *gham*, m. grief, sorrow.  
*Gham uṭháná*, v. a. to suf-  
fer grief.
- A. P. *ghamgín*, a. sorrowful.
- A. *ghaní*, a. independant, rich,  
wealthy.
- A. *ghaním*, m. an enemy, a  
plunderer.
- A. H. *ghanímat jáná*, v. a. to  
regard as prey, or as what  
cost nothing.
- S. *ghar*, m. house, dwelling,  
compartment, groove.
- A. *ghár*, m. a cavern, pile.  
*Ghár parná* or *par jáná*,  
to become pits or caverns,

- (spoken of wounds that become great.)
- s. *gharí*, m. a water-pot, a pitcher.
- s. *gharána*, m. a family, household.
- H. *ghárat karná*, v. a. to plunder, ravage, spoil.
- P. *ghárat-gar*, m. a plunderer.
- A. *gharaz*, f. design, view, business, meaning, use, interestedness, hatred. adv. in short, in fine. *Gharaz nikálná*, to be successful in a design. *Gharaz nikálná*, to make a design succeed.
- s. *gharí*, f. an hour, a watch.
- A. *gharíb*, a. poor, humble, meek, strange, foreign.
- A. *gharíbí*, f. humility.
- A. *gharúr*, m. pride, vain-glory. *Gharúr men áná*, to become proud.
- s. *ghás*, f. grass, straw.
- A. H. *ghasab karná*, v. a. to oppress.
- H. *ghát*, f. aim, design; snare, opportunity.
- s. *ghát*, m. a landing-place, quay.
- H. *ghatná*, v. n. to abate, to decrease.
- A. H. *ghaur karná*, v. a. to reflect, to consider.
- A. *ghazab*, m. violence, compulsion, passion, vengeance, curse. a. angry.
- P. *ghaznaví*, a. residing at Ghazná.
- P. *ghazná*, m. proper name of a place.
- s. *ghí*, m. clarified butter.
- A. *ghiná*, f. a song, singing.
- A. *ghizá*, f. aliment, diet, provisions. *Ghizá karná*, to eat; *ghizá honá* or *ho jáná*, to become aliment.
- s. *ghorá*, m. a horse.
- A. *ghota*, m. dipping, diving, a dip, a dive. *Ghota kháná*, *lagáná*, *márna*, to be dipt, to dive. *Ghota dená*, *deláná*, to dip.
- P. *ghul*, m. noise, tumult.
- A. *ghulám*, m. a slave. *Ghulám karná*, to enslave. *Ghulám honá*, to be a slave.
- s. *ghulná*, v. n. to melt, to be dissolved, to be mellowed, to rot, to become lean; also *ghul jáná*.
- s. *ghúmná*, v. n. to go round, to turn, to roll, to wheel.
- A. *ghurabá*, (plu. of *gharíb*), m. strangers, the poor.
- A. *ghusl*, m. bathing, ablution. *Ghusl karná*, to bathe.
- A. *ghussa*, m. anger. *Ghussa karná* or *honá*, v. n. to be



- angry. *Ghussa faro honá*, to cool from being angry.
- H. *guṭhlí*, f. a kernel, stone, seed.
- H. *gídar*, m. a jackal.
- s. *giddh*, m. a vulture.
- P. *gila*, m. complaint, lamentation, blame.
- s. *ginná*, v. a. to count, to reckon, to number.
- P. *girán*, a. heavy, important, precious, dear.
- s. *giráná*, v. a. to cause to fall, to abase, to spill, to drop, to strike; also *girá dená*.
- P. *gird*, prep. round, circuit, circumference.
- P. *girdá*, m. a circle; a. round.
- P. *girdáb*, m. a whirlpool, abyss, gulf, vortex.
- P. *gird-ba-gird*, adv. all round.
- P. *girebán*, m. a collar, a cap, a pocket.
- P. *girištár*, a. captive, taken prisoner. *Girištár karná*, to take prisoner. *Girištár honá*, to become a prisoner.
- P. *giriḥ*, f. a knot, knuckle, joint, articulation; a measure of three fingers' breadth.
- H. *girná*, v. n. to fall, to drop, sink, to be spilt; and *gir paṛná*.
- s. *gorá*, a. fair-complexioned.

- P. *gosha*, m. a corner, closet, retirement. [mit.
- P. *gosha-gír*, a. retired, a hermit.
- P. *gosha-girí*, f. retiredness, seclusion.
- P. *gosha-nishín*, m. a hermit, solitary.
- P. *gosha-nishíní*, f. the life of a hermit.
- P. *gosht*, m. meat, flesh.
- P. *goyá*, conj. saying, as you would say, as if one should say, thus.
- P. *goyá-í*, f. conversation, eloquence.
- s. *gúdá*, m. brain, marrow, kernel, crumb.
- P. *gudáz*, a. melted, dissolved; mild, gentle. m. melting, liquefaction.
- H. P. *guft-gú karná*, v. n. to converse, to chat.
- P. *guláb*, m. rose-water, (Hind.) a rose.
- P. *gulbadan*, m. silk cloth. a. handsome.
- P. H. *gumán karná*, v. a. to imagine, fancy, opine.
- P. *gumášhta*, m. commissioned, an agent, factor.
- P. *gum-ráh*, a. erring, depraved. *Gum-ráh honá*, to be lost or wandering. *Gum-ráh karná*, to turn aside, to make to err.
- P. *gunáh*, m. fault, crime, sin.

- P. *gunahgár*, m. a sinner.
- H. *gúngá*, a. dumb; fem. *gúngí*.
- P. *guroh*, m. a band, troop, company, crew, sect.
- P. *gustákh*, a. arrogant, uncivil, rude.
- P. *gustákhí*, f. arrogance, rudeness, cruelty.
- P. *guzár*, m. a ferry, a passage.  
a. passing, performing; paying.
- P. *guzar-gáh*, f. passage, ford, ferry.
- P. H. *guzarná*, v. n. to pass, to go, to pass by or over: also *guzar honá* and *jáná*.
- P. *guzashta*, a. past, the past.
- P. *guzrán*, f. life, employment, livelihood. [Cain.
- A. *Hábel*, *Qábel*, m. Abel and
- A. *habshí*, m. Abyssinian, Caffre.
- A. *hadd*, f. boundary, extremity.
- S. *hadqí*, f. a bone.
- A. *hádísa*, m. a novelty, incident, event, misfortune.
- A. *haibat*, f. fright, awe.
- A. *haif*, interj. ah! alas! m. iniquity! a pity. *Haif karná*, to sigh.
- A. *hairán*, a. astonished, confounded, fatigued. *Hairán honá*, to become astonished.
- A. *hairat*, f. stupor and perturbation of mind, astonishment.
- A. *hairat-zada*, a. struck with astonishment.
- A. *haiwán*, m. an animal. Plu. *haiwánát*.
- A. *haiza*, m. the cholera. *Haiza karná*, to produce cholera.
- A. *hájat*, f. need, want, necessity, poverty, hope, wish.
- A. *hájí*, m. a pilgrim to Mecca.
- A. *hájib*, m. a porter; a skreen; an eyebrow.
- A. *hajo*, f. satire, a lampoon, a pasquinade. *Hajo karná*, to satire.
- A. *hakím*, m. a sage, a philosopher, a physician.
- A. *hákím*, m. a ruler. *Hákím honá*, to become a ruler.
- S. *hal*, m. a plough.
- A. *hál*, m. state, condition, business, affair, present time.
- A. *halák*, m. perdition, destruction, ruin. *Halák karná*, to perish, be tired.
- A. *halákí*, f. perdition, ruin.
- A. *halál*, a. legal, allowable, lawful, right. *Halál karná*, to slay according to the Muhammadan religion; to murder; to marry.
- A. *húlat*, f. state, condition, circumstance, posture of affairs, case.
- A. *hálím*, m. cress, watercress.

- s. *hal-jotá*, m. a. ploughman.  
s. *hal-jotná*, v. a. to plough.  
H. *halká*, a. light, debased, mean, silly, soft.  
H. *halkápan*, m. lightness, despicableness.  
A. *halwá*, m. a sweetmeat made of flour, ghí and sugar.  
A. *halwá-í*, m. a confectioner.  
H. *halwá-sohan*, m. a kind of sweatmeat.  
s. *ham*, we; plu. of *main*.  
A. *hamd*, f. praise. *Hamd karná*, to praise.  
P. *ham-dam*, m. a friend, intimate.  
P. *ham-dard*, a. participating in adversity, sympathetic.  
P. *hamesha*, adv. always, ever, perpetually.  
P. *hameshagí*, f. eternity.  
A. *hámí*, m. a protector, a defender. *Hámí honá*, to become a friend and protector.  
A. *hamída*, a. praised.  
A. *hámíl*, m. a carrier, porter, bearer. a. pregnant.  
A. *hámila*, a. f. pregnant.  
P. *ham-jins*, a. consubstantial, of the same species.  
P. *ham-jinsí*, f. consubstantiality.  
P. *ham-jolí*, a. equal, peer, coeval.  
A. *hamla*, m. an attack, an assault. *Hamla karná*, to attack.  
P. *ham-nishín*, m. a companion.  
P. *ham-nishíní*, f. companionship.  
P. *ham-ráh*, m. a fellow-traveller.  
P. *ham-ráhi*, f. travelling together.  
P. *ham-sabaq*, m. a class-fellow.  
P. *ham-san*, a. of equal age, a play-fellow.  
P. *ham-sáya*, m. a neighbour, neighbouring.  
P. *hamtá*, a. equal, alike.  
P. *hamtái*, f. equality, likeness.  
P. *ham-umr*, a. of the same age.  
P. *hamwár*, a. even, level.  
P. *ham-wára*, adv. always.  
P. *ham-watan*, m. a fellow-countryman.  
P. *ham-wataní*, f. the being of the same country.  
P. *hamyání*, f. a purse.  
A. *handasa*, m. geometry, arithmetic.  
s. *handí*, f. a pot, a small cauldron.  
P. *hangáma*, m. an assembly, tumult, assault.  
H. *hankárná*, v. a. to drive away; to call to.

- H. *hánkná*, v. a. to drive; to bawl to.
- P. *hanoz*, adv. yet, hitherto, still.
- S. *hañsî*, f. laughter, mirth, fun.
- S. *hañsná*, v. n. to laugh.
- A. *haqárat*, f. contempt, disgrace, baseness.
- A. *haqíqat*, f. account, narration, state, explanation, truth, sincerity.
- A. *haqír*, a. contemptible, thin, lean, vile.
- A. *haqq*, a. just, true. The Deity, justice, lot, portion, equity.
- A. *haqqdár*, a. owner, protector.
- P. *haqq-gazár*, a. who does what is just and right. *Haqq rakhná*, to have owing or due. *Haqq márná*, to destroy a person's right.
- A. *Haqqtálá*, m. the Almighty.
- S. *hará*, a. green, fresh, verdant.
- A. *harám*, a. unlawful, excluded; wrong; sacred.
- A. *harámzáda*, a. unlawfully begotten, bastard, a wicked rogue.
- A. *harárat*, f. heat, burning heat, warmth, zeal.
- P. *harchand*, adv. howmuchsoever, howsoever, although.
- P. H. *harek*, pro. every one.
- A. *harf*, m. a letter of the alphabet.
- P. *hargiz*, adv. ever.
- P. *har-hál*, adv. howsoever.
- S. *Harí*, m. a name of Vishnu.
- A. *haríf*, a. clever, cunning, pleasant, facetious; a rival, an enemy; an associate, a friend.
- A. *harír*, m. silk-cloth.
- A. *harís*, a. covetous, greedy, gluttonous.
- A. *harkat*, f. motion, action; harm. *Harkat karná*, to commit an improper action. *Harkat dená*, to move, impel, excite.
- A. P. *har-lahza*, adv. momentarily, every moment.
- P. *har-roz*, adv. every day.
- P. *har-sál*, adv. yearly, every year.
- A. P. *har-taraf*, adv. every side.
- A. *Hárún rashíd*, m. the 5th khalif of the house of Abbas.
- A. *hasad*, f. envy, malice, emulation, ambition.
- A. *hasharát*, (plu. of *hashrat*.) f. the buzzing noise of a crowd; reptiles, insects.
- A. *hasharát-ul-arz*, m. reptiles.
- A. *hashr*, m. a meeting, congregation; the resurrection.

- A. *hásid*, a. envious, an enemy.
- A. *hásil*, m. produce, result, profit, revenue. *Hásil honá*, to be acquired. *Hásil karná*, to get, to gain, to produce, to collect, to learn.
- A. *hasrat*, f. regret, desire, grief.
- P. *hastí*, f. existence, entity, world.
- S. *hastí*, m. an elephant.
- S. *háth*, m. the hand, a cubit; possession, power. *Háth áná* or *pahunchná*, to come into one's power, to be obtained. *Háth qálná* or *lagáná*, to interfere in, to encroach.
- S. *háthí*, m. an elephant.
- S. *hath karí*, f. a hand-cuff, a fetter.
- S. *hathyár*, m. a tool, arms, apparatus.
- A. *hatta-l-maqdúr*, adv. to the best of one's abilities.
- A. *hausila*, m. the stomach, capacity, desire, resolution.
- A. *hauz*, m. a. reservoir, a tank. *Hauz bharná*, to fill a tank.
- A. *háviya*, m. one of the seven hells.
- A. *hawá*, f. lust, love; wind, air. *Hawá-ho-jáná*, to scamper off, to disappear.
- P. A. *hawá-kháh*, m. a friend.
- P. A. *hawá-khwáhtí*, f. friendship.
- A. *hawála*, m. charge, custody, care, possession. *Hawála karná*, to deliver in charge.
- A. *hawas*, f. desire, lust; ambition, curiosity.
- A. *Hawwá*, f. Eve.
- A. *hayá*, f. modesty, shame.
- A. *hayát*, f. life.
- P. *hazár*, a. a thousand.
- P. *hazár-dástán*, m. a kind of nightingale.
- A. *házim*, a. loose, languid, soft, relaxed, gentle; digestive.
- A. *házima*, m. the digestive power.
- A. *házir*, a. present, willing, content. *Házir honá*, to be present. *Házir rahná*, to wait on.
- A. *házirí*, f. breakfast, dessert.
- A. *hazl*, m. a jest, joke.
- A. *hazm*, m. digestion. *Hazm karná*, (met.) to embezzle.
- A. *hazrat*, f. presence, dignity, majesty, highness.
- A. *hazz*, m. pleasure, delight, flavor, good fortune.
- A. *hidáyat*, f. guidance in the way of righteousness.
- A. *hifázat*, f. memory. *Hifázat karná*, to preserve, to defend, to repeat from memory, to keep in memory.

- A. *hifz*, m. memory, custody, protection.
- A. *hijábí*, f. concealment.
- A. *hikáyat*, f. a history, tale, narration.
- A. *hikmat*, f. wisdom, knowledge, skill, contrivance, philosophy.
- A. *hikmate báligha*, a. profoundly wise.
- A. *hila*, m. stratagem, pretence.
- A. P. *hila-báz*, a. artful.
- H. *hiláná*, v. a. to move, to tame, to cause to swim.
- A. *hilm*, m. gentleness, wisdom, gravity.
- A. *himmat*, f. spirit, bravery, design.
- A. *himmatí*, f. spirit, bravery.
- A. P. *Hind*, m. India, an Indian.
- A. *hindí*, a. Indian, relating to India.
- S. *hiran*, m. a deer; subtraction; plunder.
- A. *hirásat*, f. care, watching, guarding.
- A. *hirs*, f. greediness, covetousness, ambitiousness.  
*Hirs karná*, to covet.
- A. *hisáb*, m. computation, calculation, accounts. *Hisáb kitáb karná*, to keep accounts. *Hisáb karná*, to calculate. *Hasb-ul-hukum*, adv. according to orders.
- A. *hiss*, m. sense, sentiment, feeling, imagination, sympathy.
- A. *hissa*, m. share, lot, portion, division.
- S. *honá*, v. n. to be, become, have.
- S. *honth*, m. the lip.
- P. *hosh*, m. understanding, judgment, mind, soul.
- P. *hoshyár*, a. intelligent, attentive, cautious.
- P. *hoshyárí*, f. sobriety, carefulness.
- A. *hubb*, f. love, affection, friendship.
- A. *hujjat*, f. an argument, proof, reason, altercation, disputation.
- A. *hujúm*, m. a crowd, mob, assault. *Hujúm karná*, to assault.
- A. *hukm*, m. order, command, decree.
- A. *hukúmat*, f. dominion, sovereignty, government, jurisdiction. *Hukúmat karná*, to rule.
- H. *hunar*, m. art, skill, ingenuity, virtue.
- A. *húr*, f. a virgin of paradise, a black-eyed nymph.
- A. *hurmat*, f. dignity, character, chastity, honour, reverence.
- A. *husn*, m. beauty, elegance, goodness.

- A. *huzúr*, m. presence, appearance, court.
- A. *huzúrí*, f. an attendant.
- A. *ibádat*, f. divine worship, adoration.
- A. *ibádat-gáh*, f. a temple, place of worship.
- A. *ibárat*, f. style, speech, dialect, idiom.
- A. *iblis*, m. the devil.
- A. *ibrání*, a. Hebrew.
- A. *ibtidá*, f. beginning. *Ibtidá karná*, to begin, to commence.
- H. *idhir*, ad. hither.
- A. *iffat*, f. purity, chastity, virtue, modesty.
- A. *ifshá*, m. divulging, publishing.
- A. *iftikhár*, m. glory, honour; elegance.
- A. *ighlám*, m. inflaming with desire, sodomy. *Ighlám karná*, to entice, to commit sodomy.
- A. *ihsán*, m. beneficence, favour, courtesy. *Ihsán karná*, to oblige.
- A. *ihimál*, m. act of bearing; uncertainty; probability. *Ihimál honá*, to be probable.
- A. *ihtiráz*, m. abstinence, regimen, forbearance, controlling of the passions. *Ihtiráz karná*, to abstain.
- A. *ihtiyáj*, f. necessity, want, occasion, need.
- A. *ihtiyát*, f. caution, circumspection, foresight, care. *Ihtiyát karná*, to take care.
- A. *ijázat*, f. permission, leave, orders. *Ijázat dená*, to give permission, to allow,
- A. *ikhlás*, m. sincerity, affection, friendship.
- A. *ikhtilát*, m. act of mixing, intercourse, friendship. *Ikh-tilát karná*, to mix with.
- A. *ikhhtiyár*, m. choice, authority. *Ikhhtiyár karná*, to approve of, to adopt, choose.
- A. *iláhi*, a. divine, O God!
- A. H. *iláj karná*, v. a. to remedy.
- A. *ilám*, m. proclaiming, indicating, announcing, a notification, a warrant.
- A. H. *iláqa rakhná*, v. n. to be related to or connected with.
- A. *ilháh*, f. solicitation, urgency, importunity.
- A. *ilhám*, m. inspiration, revelation.
- A. *illá*, conj. if not, if, besides, except, otherwise, but, unless.
- A. *ilm*, m. science, knowledge. plu. *ulúm*.

A. *ilmi-hazúrí*, m. pure mathematical or metaphysical science.

A. *ilmi-hindisa*, m. geometry.

A. *iltifát*, f. friendship, kindness, obligation, courtesy, respect. *Iltifát karná*, to exercise friendship, to respect.

A. *iltijá*, f. request, refuge. *Iltijá karná*, to flee for refuge, to request.

A. *iltimás*, m. f. beseeching, petitioning. *Iltimás karná*, to beseech, to supplicate.

A. *imám*, m. a leader in religion, a prelate, priest.

A. *imán*, m. faith, belief, religion, conscience.

P. *imándár*, a. faithful, honest. *Imán láná*, to believe.

A. *imtihán*, m. proof, trial, examination, experiment; temptation.

A. *imtiyáz*, m. discrimination; distinction, pre-eminence.

A. *inám*, m. a present, a gift. *Inám dená*, to bestow a gift.

A. *ináyat*, f. favour, gift, present.

A. *infíál*, m. shame, modesty, the being abashed.

A. *infisál*, m. division, settling. *Infisál karná*, to decide, to settle.

A. *inkár*, m. denial. *Inkár karná*, to deny, to disallow.

A. *insáf*, m. decision (of a cause or question), equity, justice. *Insáf karná*, to judge, to decide.

A. *insirám*, m. cutting off; finishing, completing.

A. *insán*, m. man, a human being, mankind.

A. *intizám*, m. arrangement, order. *Intizám karná*, to adorn.

A. *intizár*, m. expectation. *Intizár karná*, to expect, to look out for.

A. *iqáb*, m. chastisement.

A. *iqdám*, m. effort, spirit, resolution. *Iqdám karná*, to endeavour, to resolve, to strive.

A. *igrár*, m. confession, confirmation, promise, agreement. *Igrár karná*, to promise.

A. *iráda*, m. desire, inclination, purpose, plan, intention. *Íráda karná*, to design.

A. *iráq*, m. ancient Chaldea.

A. *iráqt*, a. produced in Iráq; a Parthian.

A. *irshád*, m. direction, command, order. *Irshád karná*, to direct, to command.



- A. *isfandiýár*, m. proper name of a king.
- P. *isfáhán*, m. name of a district and city in Persia.
- A. *is-hál*, m. loosening, opening, purging, flux.
- A. *ishára*, m. sign, wink, signal, hint. *Ishára karná*, to give a signal, to signify.
- A. *ishkál*, m. ambiguity, difficulty, suspicion, painfulness.
- A. *ishq*, m. love.
- A. *ishrat*, f. society, familiar conversation, pleasure, mirth.
- A. *ishtihá*, f. appetite, desire, hunger.
- A. *isláh*, f. correction, amendment. *Isláh dená*, to correct, to amend.
- A. *isráf*, m. expenditure, waste, prodigality. *Isráf karná*, to squander.
- A. *isráf*, m. prodigality, dissipation, ruin.
- A. *isráíl*, m. Israel.
- A. *isrár*, m. persisting; perseverance, (especially in something bad.) *Isrár karná*, to persist, to persevere.
- A. H. *istarah*, ad. in this manner, thus.
- A. *istifsár*, m. searching for information, inquiry, interrogation. *Istifsár karná*, to inquire, to demand an explanation.
- A. *istighná*, m. content, independence. a. independent, contented.
- A. *istighráq*, m. sinking, overwhelming. a. immersed in thought, in sleep, &c.
- A. *istihqáq*, m. demanding justice, claim, right.
- A. *istimál*, m. custom, daily practice, use.
- A. H. *iswáste*, ad. for this reason; *uswáste*, for that reason.
- A. *itáat*, f. subjection, submission, obedience. *Itáat karná*, to submit, to obey, to reverence.
- A. *itibár*, m. confidence, faith, credit, respect. *Itibár karná*, to believe or confide in.
- A. *itidál*, m. evenness, equilibrium, moderation, temperature, rectitude.
- A. *itimád*, m. reliance, trust, faith, confidence. *Itimád karná*, to rely on, to trust.
- A. *itiráz*, f. opposition, refusing assent, objecting, discussion, animadversion. *Itiráz karná*, to oppose.

- A. *itmínán*, f. tranquillity, content, serenity. *Itmínán honá*, to be tranquil.
- A. *itr*, m. perfume, fragrance.
- A. *ittifáq*, m. agreement; accident, opportunity. *Ittifáq karná*, to accord, to happen.
- A. *ittifáqan*, ad. accidentally, by chance.
- A. *ittilá*, f. manifesting, declaring; investigation, knowledge.
- A. *iwaz*, m. reward, retaliation; substitute, instead of. *Iwaz dená*, to revenge. *Iwaz rakhná*, to be revenged.
- A. *iyádat*, f. visiting the sick.
- A. *iyár*, m. mark, proof, standard. a. cunning, knavish.
- A. *ízá*, f. pain, trouble, vexation, distress, affliction.
- A. *iz-hár*, m. manifestation, demonstration, publication.
- A. *iztarábí*, a. restless.
- A. *iztirár*, m. violence, constraint, agitation.
- A. *izzat*, f. grandeur, power, honor, respect, glory.
- s. *jab*, adv. when, at the time when.
- P. *já-ba-já*, adv. every where.
- A. *jabr*, m. oppression, violence, force.
- A. *jabran*, adv. oppressively, by violence.
- s. H. *jabtak* or *talak*, adv. till when.
- A. *jadal*, m. fighting, battle, altercation.
- A. *jadd*, m. a grandfather; dignity, prosperity, happiness.
- A. *jaddáqlá*, m. glory of God.
- A. *jadd o ábá*, m. ancestors.
- P. *jádú*, m. enchantment, conjuring, juggling.
- P. *jádúgar*, m. an enchanter, juggler, magician.
- P. *jádúgarí*, f. magic, necromancy.
- P. *jafá*, f. oppression, violence, injustice. *Jafá dená*, to oppress.
- P. *jafákár*, a. oppressor, tyrant.
- P. *jafákárí*, f. oppression.
- H. *jagah*, f. place, quarter, room, vacancy, stead.
- s. *já-girná*, v. n. to fall.
- s. *jágná*, v. n. to awake, to be awake.
- P. *jah*, f. dignity, rank, grandeur.
- P. *jahán*, m. the world.
- H. *jahán*, adv. where, in which place.
- P. *jáhán dída*, a. who has seen the world, experienced.
- A. *jahannam*, m. hell.
- A. *jahannamí*, a. hellish.

- P. *jahán panáh*, m. refuge of the world, God.
- A. *jaház*, m. a ship.
- A. *jahil*, m. ignorance.
- A. *jáhil*, a. ignorant, barbarous, brutal. *Jáhil honá*, to be ignorant.
- A. *jahím*, m. name of one of the hells.
- s. *jaisá*, adv. in the manner which, as.
- H. *jájam*, f. a cloth thrown over the carpet to sit on.
- s. *jál*, m. a net, a sash. *Jál-banáná*, to make or become a net.
- s. *jálá*, m. a cobweb, a pellicle; a jar.
- s. *jalá dená*, v. a. to kindle.
- s. *jálagná*, v. n. to arrive at, to hit.
- A. *jalál*, m. dignity, state, majesty, power.
- s. *jaláná*, v. a. to burn, to kindle, to inflame.
- P. *jald*, adv. expeditious, quick, brisk. *Jald jáná*, to go quickly.
- P. *jaldí*, f. quickness, quickly. *Jaldí karná*, to make haste.
- H. *jalebí*, f. a kind of sweetmeat.
- A. *jallád*, m. an executioner, cruel, hard-hearted.
- s. *jalná*, v. n. to burn, to be kindled. To get into a passion.
- P. *jám*, m. a goblet, cup, glass, bowl, drinking vessel.
- A. *jama*, f. a congregation, collection, sum total, number. *Jama karná* or *rakhná* or *kar rakhná*, to collect.
- P. *jáma*, m. a garment, robe, vest.
- A. *jamál*, m. beauty, elegance.
- P. *jámdání*, f. a kind of cloth in which flowers are worked. a. flowered.
- A. *jamíla*, a. beautiful, elegant.
- A. *jamíyat*, f. collection; collectedness.
- P. *Jamshed*, m. name of a Persian king.
- P. *ján*, m. f. life, soul, spirit. adj. dear, beloved.
- s. *jáná*, v. n. to go, to be, to pass, to reach, to continue.
- P. *jándár*, m. an animal. a. powerful, active, spirited.
- s. *jáne dená*, v. a. to liberate, to allow to go, to pass over, (as a fault.)
- P. *jang*, f. battle, war, combat. *Jang karná*, to fight.
- s. *jangal*, m. a forest, a wood.
- s. *jangalí*, a. wild, savage, barbarian, clown, boor.
- P. *ján-kandantí*, f. the agonies of death, torture.
- s. *janná*, v. n. to produce young, to be delivered of a child.

س. *jāhūd*, v. a. to know, to understand, to comprehend.

ا. *jannate-ādan*, f. garden of Eden.

ا. *jannate-māwā*, f. paradise of rest or abode.

ا. *jānnat-an-naīm*, f. paradise of pleasure.

پ. *jānwar*, m. an animal, a bird.

س. *jar*, f. a root, origin.

س. *jārā*, m. cold, coldness, the winter.

ا. *jārt*, a. ruining, flowing, proceeding; current. *Jārt hōdā*, to flow, to pass current, to proceed, (as business.)

ا. *jarīmānā*, m. penalty, forfeit, fine.

پ. ه. *jāst karnā*, v. n. to leap, to jump.

پ. س. *jau*, m. barley.

ا. *jauhar*, m. and f. a gem, pearl; matter, essence.

ا. *jaur*, m. violence, oppression.

ا. *jawāb*, m. an answer, any thing answering to another. *Jawāb denā*, to be accountable for, to reply; to dismiss from office.

ا. *jawāhir*, f. (plu. of *jauhar*), gems, jewels, essences, substances. Also plu. *jawāhirāt*,

پ. *jawān*, a. young, a youth, lad, man, adult.

پ. *jawānī*, f. youth.

پ. *jawānmard*, a. brave, generous, manly; a hero.

پ. *jawānmardī*, f. manliness, generosity.

س. *jawārī*, m. a gambler; a thread in a musical instrument.

ا. *jazā*, f. retaliation, return, reward.

ا. *jazīra*, m. an island, a peninsula.

ت. *jeb*, f. a pocket.

ت. *jeb-katrā*, m. a pickpocket.

ه. *jhagaṭnā*, v. n. to wrangle.

ه. *jhagrā*, m. wrangling, quarrelling.

ه. *jhāṅknā*, v. a. to peep, to spy.

ه. *jhār*, m. bushes; continued rain. *Jhār denā*, to brush, or clear away. *Jhār ḡālnā*, to sweep out or away.

ه. *jhārberī*, f. a wild *ber*-tree, jujube.

ه. *jhārna*, v. a. to sweep, to clean; to knock off, to strike, to strike fire.

ه. *jharnā*, v. n. to fall off, to emit, to drop, to pour, to strain.

س. *jharnā*, m. a skimmer, a cascade. v. n. to spring, to flow.

- s. *jharekhá*, m. a lattice, a window.
- н. *jhilmil*, m. a kind of gauze; a shutter, a venetian blind.
- н. *jhīrakná*, v. a. to brow-beat, to threaten.
- н. *jhukhá lená*, v. a. to bend.
- н. *jhukáná*, v. a. to cause to stoop, to bend down.
- н. *jhukná*, v. n. to nod, bow, bend. *Jhuk jáná*, ditto.
- s. *jhúth*, a. false; a lie.
- s. *jhúthá*, a. liar, false; m. leavings of food.
- s. *jí*, m. life, soul, spirit.
- s. *jí cháhna*, v. a. to desire.
- а. *jidd o kadd*, m. exertion, earnest intreaty.
- р. *jigar*, m. the liver, vitals, heart, mind.
- а. *jihálat*, f. ignorance, brutality.
- а. *jihat*, f. account, cause; side, form, surface.
- а. *jinn*, m. a genius, spirit, demon, one of the genii.
- а. *jinnát*, (pl. of *jinn*), m. genii.
- а. *jinní*, f. an aerial spirit.
- а. *jēns*, f. genus, kind, sort, family, race.
- а. *jinsiyat*, f. kindred nature, homogeneity.
- а. *jisúmat*, f. corpulence.
- а. *jism*, m. body of any being.
- р. н. *jistarak*, adv. in what manner.
- р. н. *jistaur*, adv. in what mode.
- s. *jítá*, a. alive, living. *Jítá honá*, to be alive.
- s. *jíte jí*, a. alive.
- s. *jor*, m. junction, joint, patch, seam, society.
- s. *jorá*, m. a joining, a pair. *Jor rakhá*, to join.
- s. *jorí*, f. a pair, a couple.
- н. *júa*, m. a yoke; a die. a. *juvá*, young.
- р. *judá*, a. separate. *Judá karná*, to separate. *Judá honá*, to be separate.
- р. *judá-í*, f. separation.
- н. *jugáná*, v. a. to be careful of; to lend labour, *Jagáná*, to awake.
- р. *jumbish*, f. motion, moving, agitation, vibration, gesture.
- а. *jurm*, m. a crime, a fault, a sin.
- р. *just-o-jo*, f. searching, seeking. *Just-o-jo karná*, to seek.
- н. *jútá*, m. a shoe.
- s. *kab*, adv. when?
- р. *kabáb*, m. roasted meat.
- s. *kabhú*, adv. ever, sometime or other.
- s. *kabhi*, *kabhi kabhi*, adv. sometimes, now and then.
- р. *kabk*, m. a bird of the partridge tribe.

- H. *kab-tak*, or *kabtalak*, adv. till when?
- P. *kabútar*, m. a pigeon; fem. *kabútarí*.
- S. *kachúá*, m. a tortoise, a turtle.
- S. *kad*, adv. when?
- S. *kadhí*, adv. ever, sometime.
- A. H. *kafar bakná* or *kahná*, to blaspheme.
- A. *káfir*, m. infidel; impious man; a mistress.
- A. *káfúr*, m. camphor.
- A. *káfúrí*, a. made of camphor. *Káfúrí battí*, camphor candle.
- P. *kághaz*, m. paper.
- H. *kahún*, adv. where.
- S. *kahání*, f. a story, a tale, a fable.
- S. *kaháwat*, f. a proverb, a saying, adage.
- A. *káhil*, a. slow, indolent, lazy, languid.
- A. *káhilí*, f. indolence, sickness.
- H. *káhe*, *káheko*, from *kyá*, what?
- S. *kahín*, adv. somewhere, any where.
- S. *kahláná*, v. a. to cause to say, to be called. v. n. to wither, to become weak, or lazy.
- S. *kahná*, v. a. to tell, say, bid, order, call, affirm, acquaint, advise, speak.
- A. *kaifyat*, f. quality, mode, state, account, relation, story.
- S. *kaisá*, pro. how? in what manner? what sort of? fem. *kaisí*.
- S. *kal*, adv. to-morrow, yesterday.
- S. *kál*, m. time; death.
- H. *kalái*, f. wrist. s. pulse.
- A. *kalám*, m. a word, speech, discourse, conversation, talk.
- H. *kaleja*, m. the liver; courage, spirit, magnanimity.
- P. *kalela*, m. prop. name of a fox.
- S. *kalk*, f. a bud; quicklime.
- P. *kallá*, m. a cabbage; the head; noise. s. a digit of the moon.
- S. *kalol karná*, v. n. to frisk, wanton, play, sport.
- P. *kam*, a. deficient, less, little, rarely. *Kam honá* or *jáná*, to be deficient. *Kam-bakht*, a. unfortunate. *Kam-bakhtí*, f. unfortunateness.
- S. P. *kám*, m. business, affair, occupation; desire, wish, love. *Kám karná*, to work. *Kám lená*, to bring into use.
- A. *kamá-haqquhu*, adv. as it truly is, aright, justly.
- A. *kamál*, m. perfection, excellence, completion, punctuality.

- P. *kamán*, m. a bow.
- P. *kamar*, f. the loins, the waist, a girdle, zone.
- P. *kamará*, m. a chamber, a room.
- P. s. *kamar bándhná*, v. a. to get ready, to resolve.
- P. *kam-bakhtí*, f. unfortunate-ness.
- P. *kam-hausila*, a. unaspiring, unambitious.
- P. *kam-himmat*, a. spiritless, mean-spirited.
- P. *kam-himmatí*, f. mean-spirit-ness.
- P. *kamí*, f. deficiency, loss, abatement.
- P. *kamkhwáb*, m. brocade.
- S. *kamlí*, f. a small blanket.
- H. *kamná*, v. n. to diminish, to grow less.
- S. *kámpná*, v. n. to shiver, quake, shake.
- P. *kámrání*, f. good fortune, prosperity, success.
- H. *kam-rutba-wálá*, a. of low degree or estate.
- P. *kam-zor*, a. weak.
- P. *kam-zorí*, f. weakness.
- S. *kán*, m. the ear. *Kán dharná*, to attend to.
- P. *kandan*, m. a digging up.
- P. *kandaní*, f. extirpation, agony.
- S. *kándhá*, m. the shoulder.
- S. *kándhná*, v. a. to assist, to protect.
- A. *kánsa*, m. a cup or bowl.
- S. *kánṭá*, m. a thorn, a fork, a spur, a bone.
- S. *kaprá*, m. cloth, clothes, dress, habit.
- P. *kár*, m. business, work, an action, affair, profession.
- A. *karámat*, f. generosity, nobleness, excellence; a miracle.
- P. *kárbár*, m. business. *Kárbár karná*, to transact business.
- P. *karda-kár*, a. skilful in work or deed.
- H. *karí*, f. a rafter, a beam; a ring to manacle with.
- A. *karím*, a. bountiful, gracious, an epithet of God.
- P. *kár-karda*, a. experienced in business.
- S. *karná*, v. a. to do, to make, to perform, to effect, to act. *Kar dená*, to do, to effect. *Kar sakná*, to be able to do.
- S. *karor*, a. ten millions.
- P. *kár-pardáz*, m. a manager, onewhocarrieson business.
- A. *kasád*, m. want of currency, the not being in demand, flat sale, penury.
- S. *kasáu*, a. astringent, strong.
- A. *kasab*, m. trade, profession, gain, acquirement. *Kasab karná*, to trade.

- P. *kashish*, f. drawing, attraction, allurements.
- P. *kashmír*, m. Cashmere.
- A. *kasíf*, a. thick, dense, opaque.
- A. *kasrat*, f. abundance, excess, practice, mode.
- S. *kaṭár*, m. a dagger.
- S. *káṭ ḡálmá*, or *lená*, v. a. to cut off.
- A. *kátib*, m. a writer, scribe, amanuensis.
- S. *káṭná*, v. a. to cut, to clip, to bite, to reap; to spend, to pass away time.
- H. *kaun*, pron. who? which? what?
- H. *kauná*, pro. which? what? of what sort?
- P. *kaush*, f. a kind of slipper.
- P. *kawá*, m. a crow.
- A. *ḡhabar*, f. news, information, report, care, notice. *Ḥhabardár*, a. careful. *Ḥhabardár honá*, to be careful. *Ḥhabar karná*, to apprise, inform.
- P. A. *ḡhabardári*, f. caution, information. *Ḥhabardári karná*, to caution.
- P. A. *ḡhabar-ḡtrí*, f. spying, informing, care. *Ḥhabar-ḡtrí karná*, to spy, &c.
- A. *ḡhádám*, m. a servant.
- P. *ḡhafagí*, f. displeasure, anger.
- A. *ḡhafíf*, a. light, of no weight, of light character. *Ḥha-  
fíf honá*, to be vilified, to be put to shame.
- A. *ḡhair*, a. good, best, well. m. goodness, health.
- A. *ḡhairát*, f. alma, charity. *Ḥhairát karná*, or *dená*, to give alms.
- P. *ḡhák*, f. dust, earth.
- P. *ḡhákí*, a. dusty, earthen.
- S. *ḡhál*, f. skin, hide. *Ḥhál ḡhainchná*, to take off the skin.
- A. *ḡhaláiq*, (plu. of *ḡhálíq*), m. men, people, the creation.
- A. *ḡhalal*, m. interruption, disturbance, danger, ruin.
- A. *ḡhalás*, a. free, liberated. *Ḥhalás karná*, to release. *Ḥhalás honá*, to be freed.
- A. *ḡhálí*, a. empty, vacant, pure, mere, only, unmixed. *Ḥhálí karná*, to make empty. *Ḥhálí honá*, to become empty.
- A. *Ḥhálíq*, m. the Creator.
- A. *ḡhális*, a. pure; m. a friend.
- P. *ḡhalish*, m. f. interruption, solicitude, suspicion.
- A. *ḡhalq*, m. see *ḡhilqat*.
- A. *ḡhalwat*, f. retirement, solitude, a closet.
- P. *ḡham*, a. twisted, crooked, bowed. m. a coil, fold, ringlet, crookedness. *Ḥham honá*, to be crooked.



- P. *ḵhamída*, a. crooked, bent, curved.
- P. *ḵhamídaǵı*, f. crookedness.
- S. *ḵháná*, v. a. to eat, to embezzele, to get, to suffer. m. food, dinner, eating; also *ḵhá jáná*, *ḵhá lená*, to eat.
- P. *ḵhána*, m. house, place, dwelling-room, compartment.
- A. *ḵhanázır*, (plu. of *ḵhinzır*), m. swine.
- P. *ḵhanda*, m. laughter, a laughing stock.
- A. *ḵhandaq*, m. a ditch, moat, fosse.
- P. *ḵhanda-rú*, a. having a laughing face.
- S. *ḵhánı́*, f. a cough.
- H. *ḵhapná*, v. n. to be dried up; to sell, to go off, be expended; to remain, join, enter; also *ḵhap jáná*.
- P. *ḵhar*, m. an ass.
- P. *ḵhár*, m. a thorn, spine, thistle, bramble, a spur.
- P. *ḵhárá*, m. a hard stone.
- H. *ḵhará*, a. erect. *Ḵhará rah-ná*, to stand. *Ḵhará karná*, to raise, place erect. *Ḵhará honá*, to stand up, to be erect.
- A. *ḵharáb*, a. bad, depraved, ruined, depopulated.
- A. *ḵharábı*, f. badness, depravity, ruin, mischief.
- P. *ḵharch*, m. expenditure, expense. *Ḵharch bharná*, to exceed in expense. *Ḵharch karná*, to expend.
- P. *ḵhargosh*, m. a hare, a rabbit.
- H. P. *ḵharı́d karná*, v. a. to purchase.
- P. *ḵhárıstán*, m. place of thorns.
- A. *ḵhasıl*, (plu. of *ḵhaslat*), m. qualities, virtues.
- A. *ḵhasam*, m. an enemy. *Ḵhasm*, a husband.
- A. *ḵhaslat*, f. habit, quality, mode, talent, virtue, disposition, nature.
- A. *ḵháss*, a. excellent, pure, unmixed, private. *Ḵháss karná*, to appropriate to oneself.
- A. *ḵhássıyat*, f. quality, innate property, natural disposition.
- P. *ḵhasta*, a. wounded, broken, sick, sorrowful.
- P. *ḵhasta-halı́*, f. affliction, distress.
- A. *ḵhasús*, m. an affair, business, thing, doing any thing particularly.
- A. *ḵhasúsan*, particularly, especially.
- A. *ḵhasúsiyat*, f. peculiarity, singularity, attachment.
- A. *ḵkatá*, f. a mistake, fault, crime.

- A. *ḡhatá-í*, a. erring ; belonging to *ḡhatá*.
- A. *ḡhatar*, m. recollection, thought ; danger, risk.
- P. A. *ḡhatarnák*, a. frightful, dangerous.
- A. *ḡhatíb*, m. a preacher.
- A. *ḡhátir*, f. the heart, soul, inclination, memory, account. *Ḥhátir-jama honá*, to be collected, to be tranquil.
- P. *ḡhátir-dárl*, f. encouragement, comfort.
- A. *ḡhátir-jama-í*, f. comfort, confidence.
- A. *ḡhatra*, m. danger, fear, risk, venture.
- A. *ḡhatt*, m. a letter, a line, writing, hand-writing ; mustaches, beard. *Ḥhatt kitábat*, letter-writing.
- S. *ḡhattá*, m. a cavity in which grain is kept.
- H. *ḡhatta*, a. acid, sour.
- A. *ḡhatt-i-istiwa*, m. the equator.
- A. *ḡhauf*, m. fear. *Ḥhauf karná* or *ḡháná*, to fear.
- A. *ḡhauz*, m. consideration, reflexion, thought.
- P. *ḡháwind*, m. lord, master, husband.
- P. *ḡháwindána*, a. like a lord.
- S. *ḡhel*, m. play, game, sport, fun.
- S. *ḡhelná*, v. n. to play, to sport.
- H. *ḡhenchná*, *ḡhainchná*, v. a. to pull, tighten ; delineate, draw.
- S. *ḡhet*, m. a field. *Ḥhet karná*, to cultivate a field.
- S. *ḡhetí*, f. husbandry, crop, a. arable.
- A. *ḡhidmat*, f. service, employment, office, duty, use. *Ḥhidmat lená*, to receive the service of another, to be served.
- P. A. *ḡhidmatgár*, m. a butler, a servant.
- A. *ḡhifá*, f. concealment, a secret. *Ḥhafá honá*, to be angry.
- A. *ḡhiffat*, f. lightness of weight, levity of conduct, affront, disgrace.
- A. *ḡhiláf*, m. opposition, contrariety ; falsehood. *Ḥhiláf honá*, to be opposed. *Ḥhiláf karná*, to oppose.
- A. *ḡhiláf-i-qiás*, a. absurd, improbable.
- S. *ḡhiláná*, v. a. to feed ; to cause to suffer ; to cause to play, to amuse ; to make to blossom.
- A. *ḡhilat*, m. f. a dress, robe of honor.
- H. *ḡhilná*, v. n. to blow (as a flower), to be delighted, to laugh.

- з. *khiloná*, m. a plaything, a toy.
- а. *khilqat*, f. the creation, people, the world.
- а. *khilt*, m. one of the four humours of the body.
- а. *khinztr*, m. a hog.
- р. *khirman*, m. harvest, heap of unthrashed corn; barn.
- а. *khiyál*, m. imagination, fancy, thought, consideration; phantom, vision. *Khiyál karná*, to fancy.
- а. *khiyánat*, f. perfidy, treachery, embezzlement. *Khiyánat karná*, to cheat, embezzle.
- а. *khizáb*, m. tincture, tinging the hair, nails, and beard.
- р. *khizán*, f. autumn, the falling of the leaves.
- а. *khizána*, m. a treasury, treasure.
- а. *kho*, f. habit, custom, disposition, nature.
- с. *khodná*, v. a. to dig, to hollow, to search for.
- н. *khoh*, m. a cavern, pit.
- с. *kholná*, v. a. to open, to loose; to shine; to expand; untie; to set sail.
- с. *khoná*, v. n. to lose, to waste. Also *kho-dená*.
- н. *khonfá*, a. deficient, deceitful.

- р. *khosha*, m. an ear of corn; bunch of grapes; an earing; a spike.
- р. *khúb*, a. good, excellent, well, beautiful, amiable.
- р. *khúbí*, f. beauty, goodness.
- р. *khúb-rú*, a. beautiful.
- р. *khúb-súrat*, a. beautiful.
- р. *khúb-súratí*, f. beauty.
- р. *khúbtar*, a. better.
- н. *khuchchar*, m. f. a mule.
- р. *khud*, a. self.
- р. *Khudá*, m. God.
- р. *Khudá-í*, f. godhead, divinity, divine providence.
- р. *Khudá-parast*, a. worshipping God.
- р. *khudáwand*, m. possessor, master, husband.
- р. *khudáwand-i-niámat*, m. beneficent lord.
- р. *khud-pasand*, a. self-complacent.
- р. *khud-pasandí*, f. self-complacency.
- с. *khujlt*, f. the itch.
- р. *khúk*, m. a hog.
- а. *khulása*, m. essence, the best part of any thing; abstract, conclusion, inference, moral. a. spacious.
- с. *khulná*, v. n. to be opened, revealed, dispersed; to clear up.

- P. *khún*, m. blood, murder.  
*Khún karná*, to assassinate, to kill.
- P. *khúní*, a. murderer, sanguinary.
- P. *khurák*, f. food, victuals, daily food, one meal, one dose.
- P. *khúrdan*, a. eating, drinking; suffering.
- P. *khúrish*, f. eating and drinking.
- P. *khurram*, a. pleasant, delightful, cheerful, pleased.
- P. *khúsh*, a. pleased, excellent, cheerful, healthy, elegant.
- P. *khúsh-ámad*, f. flattery.
- P. *khush-áyand*, a. flattering, grateful, pleasing, charming.
- P. *khúsh-bo*, a. fragrant. f. fragrance, odour.
- P. *khúsh-guwár*, a. sweet, easy of digestion.
- P. *khúsh-guzrán*, a. living happily or luxuriously.
- P. *khúsh-guzrání*, f. state of living happily.
- P. *khúshí*, f. delight, pleasure, gaiety.
- P. *khushk*, a. dry, withered.  
*Khushk honá*, or *hojáná*, to become dry. *Khushk karná*, to make dry.
- P. *khushkí*, f. dryness, dearth, dry land. adv. by land.
- P. *khúsh-núdí*, f. the being happy.
- P. *khúsh-numá*, a. beautiful, neat, pretty.
- P. *khúsh-rang*, a. well-colored.
- P. *khúsh-uslúb*, a. well-formed.
- A. *khutba*, m. a sermon delivered every Friday, in which the preacher blesses Muhammad, his successors, and the reigning sovereign. *Khutba parná*, to read the *khutba*.
- P. *khwáb*, m. sleep, a dream.
- P. *khwáb-gáh*, f. bed-room.
- P. *khwab-khor*, m. sleeping and eating.
- P. *khwáhán*, a. desiring.
- P. *khwáhish*, f. desire, request.  
*Khwáhish rakhná*, or *karná*, to desire, wish.
- P. *khwája*, m. a man of distinction, a rich merchant.
- P. *khwán*, m. a tray.
- P. *khwár*, a. poor, distressed, friendless, contemptible.
- P. *khwesh*, a. self, own; a kinsman, son-in-law; family.
- A. *kibr*, m. grandeur, pride.
- H. *kíchar*, m. dirt, mud, slime.
- A. *kifáyat karná*, v. a. to save, to answer, to serve, to do.
- P. *kíná*, m. malice, spite, rancour.
- P. *kinára*, m. side, limit, boundary, edge. *Kinára*

- karná*, to abstain, to refrain.
- s. *kirá*, m. a worm, insect, reptile, snake.
- A. *kiráya*, m. hire, fare, rent.
- P. *kiráyadár*, m. a tenant.
- P. *kirdár*, m. action, labour, deed; art, business, conduct.
- H. *kis*, *kiská*, from *kaun*, who?
- s. *kisán*, m. a husbandman, farmer, peasant.
- P. *kisht*, m. f. a sown field.
- P. *kishtí*, f. a. boat, ship; a tray; a beggar's plate or pot.
- P. *kisht-kári*, f. husbandry.
- A. *kitáb*, f. a book, writing, despatch.
- A. *kitábat*, f. writing, inscription, motto.
- s. *kitná*, a. how much? fem. *kitní*.
- P. *koh*, m. a mountain, hill, hillock.
- s. *koí*, pro. any, some one, a.
- H. *kořá*, m. a whip.
- P. *kornish*, f. salutation, adoration.
- s. *kos*, m. a measure of about two miles; a cuff.
- P. *koshish*, f. endeavour, effort, study.
- P. *kotáh*, a. short, small, mean.
- P. *kotáhi*, f. smallness, meanness, deficiency.
- s. *kořhá*, m. a house built of burnt bricks, a story, floor.
- s. *kořhrí*, f. a room, a chamber.
- P. *kořwál*, m. the chief officer of police in a town.
- s. *kúá*, m. a well.
- P. *kúch*, m. marching, march, decamping. *Kúch karná*, to march. *Kúch firmáná*, to order to march.
- P. *kuchá*, m. a lane, a street.
- H. *kuchh*, adv. any, some, something, a little.
- s. *kulháří*, f. an axe.
- P. *kulícha*, m. a kind of bread, biscuit.
- A. *kullí*, a. universal, entire, total sum.
- P. *kunda*, m. a bundle of wood. s. shoulder.
- s. *kunjí*, f. a key.
- A. *kura*, m. a globe, any thing spherical.
- P. *kurtá*, m. a shirt, a coat.
- P. *kurtí*, f. a waistcoat or shirt for woman, a soldier's jacket, a coat.
- P. *kusháish*, f. an opening.
- P. *kushta*, a. killed, slain.
- P. *kushtan*, m. killing.
- P. *kutka*, m. a short stick with which bhang is ground.
- s. *kuttá*, m. a dog.
- P. *kúza*, m. a gogglet.
- s. *kyá*, pro. what? how? why? whether or not.

- Н. *kyún*, adv. why? wherefore? how? well? what? then, because.
- Р. *láchár*, a. helpless, destitute, forlorn. *Láchár honá*, to be helpless. *Láchár karná*, to make helpless.
- Н. *lađđú*, m. a kind of sweetmeat.
- Н. *ládna*, v. a. to load, to lade.
- Р. *láfzan*, m. a boaster.
- Р. *láfzaní*, f. boasting.
- А. *lagána*, v. a. to apply, to place, to fasten, to fix.
- Р. *lághar*, a. thin, lean.
- Р. *lágharí*, f. leanness.
- А. *lagná*, v. n. to be, to suit, to touch, to be applied, to be fixed; also *lag jáná*.
- Н. *lahú* or *lohu*, m. blood.
- А. *láiq*, a. worthy, adapted, proper, able, qualified.
- А. *lá-jawáb*, a. silent, without reply. *Lá-jawáb karná*, to silence. *Lá-jawáb honá*, to be incapable of answering.
- Н. *lakař-hára*, m. a wood-cutter, or, seller of wood.
- Н. *lakrí*, f. wood, a staff, stick. a. stiff.
- Р. *lál*, a. red, inflamed, a ruby.
- А. *lálach*, m. longing, covetousness, greediness, want.
- А. *lálchí*, a. covetous, selfish.
- А. *lám*, m. a ringlet. a. crooked, curled.
- А. *lambá*, a. long, tall; fem. *lambí*.
- А. *láná*, v. n. to bring, to breed, produce, make.
- А. *lānat*, f. curse.
- Р. Н. *langrá*, a. lame.
- А. Н. *lān karná*, v. a. to curse.
- А. *lān-tān*, m. cursing and swearing. *Lān-tān karná*, to curse and swear.
- А. *lapakná*, v. n. to flash, to rush forth, to attack.
- Н. *lapetná*, v. a. to wrap up, to enclose, to pack, to roll.
- А. *laqab*, m. a title, surname.
- А. *laqwa*, m. a spasmodic distortion of the face.
- А. *lařái*, f. battle, quarrel, war.
- А. *lařakpan*, m. childhood.
- А. *larká*, m. a boy, child, babe.
- А. *larná*, v. a. to fight, to quarrel.
- А. *lá-sharik*, a. without an equal or companion.
- Р. *lashkar*, m. an army.
- Н. *lát*, f. a kick. *Lát márná*, to kick.
- А. *latíf*, a. elegant, kind, courteous, fine.
- Н. *lařkáná*, v. a. to hang, to dandle.
- А. *lauh*, f. a plank, a table, a board, a tablet.
- А. *lauz*, m. an almond; a kind of sweetmeat.

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| <p>A. <i>lauziyát</i>, f. sweatmeats in which almonds are mixed.</p> <p>A. <i>lázim</i>, a. necessary, urgent, important. f. <i>lázima</i>. <i>Lázim karná</i>, to make necessary. <i>Lázim honá</i>, to be necessary.</p> <p>A. <i>lazíz</i>, a. delicious, pleasant, sweet.</p> <p>A. <i>lazzá</i>, m. one of the seven hells.</p> <p>A. <i>lazzat</i>, f. pleasure, flavour, taste.</p> <p>H. <i>lechalná</i>, v. n. to go away with.</p> <p>H. <i>lejána</i>, v. n. to take away, to carry, to run away with.</p> <p>A. <i>lekin</i>, conj. but, yet, however.</p> <p>S. <i>lená</i>, v. a. to take, accept, set, hold, pick, win, receive, buy.</p> <p>H. <i>lefná</i>, v. n. to repose, to lie down, to rest.</p> <p>A. <i>libás</i>, m. clothes, dress, a veil, forgery. <i>Libás banána</i>, to make or assume a dress. <i>Libás pahanána</i>, to dress.</p> <p>S. <i>likhná</i>, v. a. to write.</p> <p>S. <i>likhnewálá</i>, m. a scribe.</p> <p>H. <i>lipaťná</i>, v. n. to cling, to adhere together, to stick.</p> <p>A. <i>liqá</i>, f. act of meeting, seeing or fighting with any one; death; the face.</p> | <p>S. <i>log</i>, m. people.</p> <p>S. <i>lohá</i>, m. iron.</p> <p>S. <i>lohár</i>, m. a blacksmith.</p> <p>S. <i>lamři</i>, f. a fox.</p> <p>S. <i>loná</i>, a. salt, brackish, barren or salt (land).</p> <p>S. <i>loťna</i>, v. n. to wallow.</p> <p>A. <i>luqb</i>, m. sliminess, spittle, mucus, saliva.</p> <p>S. <i>lubbhána</i>, v. a. to excite desire, to tantalize.</p> <p>A. <i>luqma</i>, m. a morsel, a mouthful.</p> <p>A. <i>luqmán</i>, m. a famous eastern fabulist.</p> <p>S. <i>luťána</i>, v. a. to squander, cause to plunder, to cause to roll or wallow.</p> <p>A. <i>lutf</i>, m. courtesy, elegance, delicacy, gratification.</p> <p>H. <i>luťjána</i>, v. n. to be plundered.</p> <p>S. <i>lúťná</i>, v. a. to plunder, to squander.</p> <p>S. <i>má</i>, f. a mother.</p> <p>A. <i>maqd</i>, m. place of return, resurrection, the life to come.</p> <p>A. <i>maál</i>, m. end, consequence, issue.</p> <p>A. <i>maqrif</i>, m. known sciences or virtues.</p> <p>A. <i>maqsh</i>, f. means or place of living, life.</p> <p>A. <i>maqsi</i>, m. a sinner; transgressions.</p> |
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- P. *mabáda*, ad. Be it not, by no means ! God forbid ! lest.
- H. *machána*, v. a. to make, stir, commit, produce.
- S. *machchhar*, m. a musquito, a gnat.
- S. *machhlí*, f. a fish.
- A. P. *madadgár*, m. an assistant, ally.
- A. *madh*, f. praise, eulogium.
- A. *magar*, conj. besides, except.
- A. *maghlúb*, a. conquered, overcome.
- A. *maghmúm*, a. grieved, sorrowful.
- A. *maghrúr*, a. proud, fastidious.
- A. *maghrúrí*, f. pride.
- P. *maghz*, m. the brain, marrow, kernel, pith ; pride.
- A. *mahabbat*, f. friendship, love.
- A. *mahall*, m. place, building, district, quarter ; time, occasion.
- A. *mahalla*, m. quarter, district.
- A. *mahámad*, m. praised, laudable actions.
- S. *mahangá*, a. dear, high-priced.
- S. *mahangí*, f. a dearth, famine.
- A. *mahárat*, f. subtilty, acuteness, genius, excellence, skill.
- A. *mahfúz*, a. preserved, committed to memory.
- P. *mahín*, a. fine, subtle, thin ; great, greatest, elder-born.
- P. *mahíná*, m. a month, monthly pay.
- A. *mahkama*, m. a tribunal, court of justice.
- A. *mahmúd*, a. worthy, laudable.
- A. *mahmúdí*, f. a fine sort of muslin.
- P. *mahrami-ráz*, m. one entrusted with a secret.
- A. *mahrúm*, a. prohibited, excluded, unfortunate, plundered.
- A. *mahsús*, a. perceived, felt.
- A. *mahz*, adv. pure, unmixed, merely, entirely.
- A. *mahzún*, a. grieved, vexed, afflicted.
- A. *máíl*, a. inclined, bent, inclined towards, fond, addicted to. *Máíl karná*, to incline. *Máíl honá*, to be inclined.
- S. *mail*, m. dirt, filth, rust, scum.
- S. *mailá*, a. dirty, defiled.
- P. *maidán*, m. a plain, an open field, a field of battle.
- H. *main*, I.
- A. *maishat*, f. subsistence, living, way of life.
- A. *májará*, m. state, circumstance, incident, adventure.



- A. *majbúr*, a. constrained, helpless, forced.
- A. *majlis*, f. an assembly, convention. *Majlis karná*, to form an assembly.
- A. *majnún*, a. insane, in love.
- A. *májúj*, m. prop. name, Magog.
- A. *makán*, m. a place, dwelling. Plu. *makánát*.
- A. *makhfí*, a. secret.
- A. *maḥhannas*, a. effeminate, hermaphrodite.
- A. *makkár*, a. cheating, deceitful, insidious.
- S. *makkhí*, f. a fly; the sight of a gun.
- A. *makr*, m. fraud, deceit.
- S. *makrí*, f. a spider.
- A. *maktab*, m. a school.
- S. *mal*, m. dirt.
- A. *mál*, m. property, wealth, merchandise, goods.
- A. *maláik*, m. angels.
- A. *maláika*, ditto.
- A. *malál*, m. sadness, languor, vexation.
- A. *malámat*, f. reproach, rebuke.
- A. *malhúz*, a. seen, considered.
- S. *máli*, m. a gardener.
- A. *máli*, a. relating to wealth.
- A. *malík*, m. a king.
- A. *málík*, m. master, lord, possessor, proprietor.
- A. *malkíyat*, f. property, possession.
- H. *malmal*, m. muslin.
- A. *mál-mata*, m. goods, property.
- H. *malná*, v. a. to rub, to tread on, to anoint.
- A. *málúm*, a. known, distinguished, apparent.
- A. *mamlúk*, a. possessed, in one's power; a purchased slave, a mamluc.
- A. *mamnún*, a. obliged, favoured.
- S. *man*, m. mind, heart, soul, spirit.
- A. *manádí*, f. proclamation. m. a crier.
- A. *manáfí*, m. profit, gain, advantage.
- A. H. *manā karná*, v. a. to forbid.
- H. *manā karnewáldá*, m. a forbidding.
- P. *mánda*, a. remained, left, tired, weary, fatigued.
- P. *mándagí*, f. fatigue.
- A. H. *manfat karná*, v. a. to gain, to profit.
- S. *mángná*, v. a. to ask for, require, demand, beg, pray.
- S. *mangwáná*, v. a. to send for, to ask for, to call for; also *mangáná*.
- A. *manhús*, a. unfortunate.
- A. *mání*, m. an obstacle, impediment; a forbidding.
- A. *mání*, f. meaning, reality.

- s. *manjan*, m. tooth-powder.  
 A. *man*, m. manna.  
 s. *mánná*, v. a. to respect, believe, regard, accept, acknowledge, receive, allow, admit.  
 A. *mantiq*, m. oration, logic.  
 A. *mantiqí*, a. logical, dialectic.  
 P. *manú-chihar*, a. heavenly-faced. m. name of an ancient chief.  
 A. *manzil*, m. a day's journey; an inn, dwelling.  
 A. *manzilat*, f. dignity, rank, post of honor.  
 A. *maqám*, m. a place. *Maqám karná*, to stay in a place.  
 A. H. *maqbul honá*, v. n. to be agreeable.  
 A. *maqdur*, m. power, ability, possibility.  
 A. *maqsad*, m. intention, meaning, wish.  
 A. *maqsúd*, a. intended, purposed.  
 P. *már*, m. a snake.  
 s. *már*, f. beating, battle, a blow. *Mará parná* or *jána*, to be killed. *Már parná* or *jána*, to be beaten.  
 P. *marabbá*, a. preserve.  
 A. *marájaqt*, f. return. *Marájaqt karná*, to return.  
 A. *marammat*, mending, repairing.
- P. *mará*, m. a male, a man, a hero.  
 s. *már qálná*, v. a. to smite, to kill.  
 A. *maráúd*, a. rejected, excluded, reprobated; an apostate.  
 P. *marg*, f. death.  
 P. *marg-i-mufáját*, f. sudden death.  
 A. *marham*, m. a plaster, a salve.  
 A. *marhamat*, f. pity, compassion; a present.  
 s. *marham bahá*, m. price paid for a cure.  
 A. *marífat*, f. knowledge. prep. on account of, because of, by reason of.  
 A. *maríz*, a. sick, diseased.  
 s. *mar-jána*, v. n. to die.  
 G. *marmar*, m. marble.  
 s. *marná*, v. n. to die, to expire; also *mar jáná*.  
 s. *márná*, v. a. to smite, strike, beat, drive, punish, to mar.  
 A. *martaba*, m. a step, degree, dignity, office.  
 H. A. *martakib honá*, v. to perpetrate, to commit.  
 A. *marz*, m. sickness, disease.  
 s. *masahrí*, f. musquito-curtains.  
 A. *masal*, m. a fable, simile, proverb. *Misl*, f. similitude.

- A. *masháhada*, m. sight. *Ma-sháhada karná*, to look at, to view.
- A. *mashghúl*, a. engaged in, occupied or busy in.
- P. *mashghúlí*, f. employment.
- A. *mashhúr*, a. published, celebrated, well known.
- A. *mashhuri*, a ditto.
- P. *mashk*, f. a water-bag.
- A. *mashkara*, a. buffoon.
- A. *mashq*, m. practice, use, exercise.
- S. A. *mashqat karná*, v. a. to labour, toil; also *mashq karná*.
- A. *mashrú*, f. a cloth made of silk and cotton.
- A. *mashrúh*, a. explained, above-mentioned.
- A. *mashwarat*, f. counsel, consultation. *Mashwarat karná*, to counsel.
- A. *maskan*, m. a place.
- A. H. *maskarná*, v. a. to touch.
- A. *maslahat*, f. an action, occupation; counsel, advice. *Maslahat karná*, v. a. to advise.
- A. *masmúq*, a. heard.
- A. *masrúf*, a. expended, returned, employed.
- A. *mastahíl*, a. impossible; altered, changed.
- P. *masí*, f. drunkenness, lust, wantonness.
- A. *matá*, f. merchandise, goods, chattles, furniture, effects.
- P. *mátam*, m. grief, mourning. *Mátam karná*, to grieve as in mourning.
- P. *mátam-khúna*, m. house of mourning.
- P. *matanjan*, m. a kind of *puláo*.
- A. *mallab*, m. a question, petition, purpose, meaning; in short.
- S. H. *matwálá*, a. intoxicated; a drunkard.
- A. *maujúd*, a. present, existing. *Maujúd honá*, to beat hand.
- A. *mauqúf*, a. stopped, settled, dependant.
- A. *mausim*, m. season, time.
- A. *mausúf*, a. described, praised; before-mentioned.
- A. *maut*, f. death.
- P. *maza*, m. taste, flavour, a delicacy to the palate or mind.
- A. *mazarrat*, f. detriment, damage, injury.
- A. *mazbih*, m. a place of sacrifice, an altar.
- A. *mazbút*, a. strong, firm, possessed, restrained, moderated.
- P. *mazedár*, a. delicious.
- A. *mazlúm*, a. injured, oppressed; mild, modest.
- A. *mazmana*, a. of a long time.

- A. *mazmúm*, a. scorned, contemptible, despised.
- A. *mazmún*, m. substance, meaning (of a letter); pronounced with pesh.
- A. P. *maztaribána*, a. like one distracted.
- A. *mázúr*, a. excused, excusable, disappointed.
- P. *mekhí*, a. counterfeit, adulterated, plugged, (rúpi.)
- S. *mel*, m. connection, relationship, combination, mixture, concord. *Mel rakhná* or *karná*, to mix, unite.
- S. *mendak*, m. a frog.
- S. *mendhá*, m. a ram; the swell of the tide called the bore.
- S. *menh*, m. rain.
- P. *mewa*, m. fruit.
- P. *mewadár*, a. fruit-bearing.
- P. *mez*, f. table.
- P. *mihmán*, m. a stranger, a guest; a son-in-law.
- P. *mihmání*, f. entertainment, hospitality.
- A. *mihnat*, f. labour, misfortune, temptation, sorrow. *Mihnat ufhána*, or *karná*, to labour.
- P. *mihrbán*, a. friendly, kind, a friend.
- P. *mihrbánt*, f. friendliness, kindness. *Mihrbánt rakhna* or *karná*, to shew kindness.
- S. *milná*, v. n. to be mixed, confounded, to meet, to agree, suit, be united.
- S. *milwána*, v. a. to cause to mix.
- A. *mimbar*, m. a pulpit.
- A. *minnat*, f. obligation, entreaty. *Minnat karná*, to entreat.
- A. *miqdár*, m. quantity, magnitude, space, number.
- G. *mignátis*, m. the magnet.
- A. *mingár*, a. bird's bill.
- P. *mír*, m. a chief, a leader, a title of the Saiyads.
- S. *mir-bakhshí*, m. the paymaster-general.
- S. *mirg*, m. a deer.
- S. *mirch*, f. pepper.
- A. *miskín*, a. poor, miserable, wretched.
- A. *misr*, m. a large city, Egypt.
- A. *misrí*, f. sugar-candy. m. an Egyptian.
- A. *mistar*, f. a ruler, a line.
- A. *miswák*, f. a tooth-brush.
- S. *míthá*, sweet; fem. *míthí*.
- S. *míthás*, m. f. sweetness.
- S. *míthái*, f. a sweetmeat, sweetness.
- S. *miṭí*, f. earth.
- S. *miṭná*, v. n. to expire, to be effaced.
- A. *mizáh*, m. jesting.
- A. *mizáj*, m. temperament, constitution, temper, disposition.

- s. *mol lená*, v. a. to buy, to purchase.
- s. *molná*, v. a. ditto.
- P. *mom*, m. wax.
- P. *momjamá*, wax-cloth.
- H. *mojá*, a. fat, thick, coarse, large.
- H. *mojá tázá*, a. fat, well-conditioned.
- s. *motí*, m. a pearl.
- P. *moza*, m. a stocking, boot.
- P. *mú*, m. the hair.
- s. *múá*, a. dead, dull.
- A. *muáf*, a. absolved, forgiven, executed. *Muáf karná*, to forgive.
- A. *muáfí*, f. exempt from tax; a grant of land free of tax; remission, pardon.
- A. H. P. *muqiyán karná*, v. a. to fix, to appoint.
- A. *muallim*, m. an instructor, a pilot.
- A. *muámala*, m. treaty, affair, business.
- A. *muammá*, m. an enigma, an acrostic.
- A. *muqání*, f. meaning, mystical meaning, elegance of language.
- A. *muattar*, a. perfumed, fragrant.
- A. *muazzaz*, a. honored, rewarded.
- P. *mú-ba-mú*, adv. face to face.
- A. *mubáarak*, a. happy.
- A. P. *mubáarak-bádí*, f. congratulation, benediction.
- A. *mubtalá*, a. afflicted, affected, unfortunate; enamoured.
- A. *mudawwar*, a. round, circular.
- A. *muddaá*, m. desire, wish, meaning, object, scope.
- A. *muddaí*, m. a plaintiff, claimant, prosecutor; an enemy.
- A. *muddaí alaihi*, m. a defendant.
- A. *muddat*, f. a space of time, a long time, antiquity.
- A. H. *muddat-guzarná*, v. a. to spend time.
- A. *muddat-ul-umr*, f. length of age.
- A. *mufáraqat*, f. separation, alienation, absence.
- A. *mufassal*, a. distinct, full, detailed, particularly, diffusively; the country (in opposition to the town.)
- A. *muftid*, a. profitable, useful.
- A. *muftis*, a. poor, wretched.
- A. *muftisí*, f. poverty.
- A. *muft*, adv. gratuitously, without labour, given away without benefit.
- A. *mughlim*, a. libidinous, a pæderast.
- A. *muftí*, m. a Muhammadan officer of law.

- A. *muháfazat*, f. preservation, protection, custody.
- A. *muhaiyá*, a. ready, prepared. *Muhaiyá rakhná* or *karná*, to prepare.
- A. *muharram*, a. sacred, excluded. m. the first Muhammadan month held sacred in honor of Husain.
- A. *muhásaba*, m. computation, calculation, account.
- A. *muháwara*, m. idiom, usage, phraseology.
- A. *muhíb*, a. formidable, awful, grave, reverend.
- A. *muhít*, a. surrounding, comprehending.
- A. *muhkam*, a. strong, firm, fortified, strenuously, firmly.
- P. *muhr*, f. a seal, a gold coin.
- P. *muhra*, m. a shell; a rubber; a chessman.
- A. *muhsin*, a. benefiting, obliging. m. a benefactor.
- A. *muhtáj*, a. necessitous.
- A. *mujádala*, a. contention, a conflict.
- A. *mujarrib*, a. tried, expert, experienced.
- A. *mujarrad*, a. solitary, alone, only, unmarried, immaterial. Fem. *mujarradhi*.
- A. *mújib*, m. cause, reason, account.
- A. *mujráh*, a. wounded.
- A. *mukarrar*, a. repeated.
- A. *mukhálíf*, a. opposite, dissentient; an opponent, enemy.
- A. *mukhálifat*, f. opposition, repugnance, variance.
- A. *mukhallá*, a. empty, dismissed, set free.
- A. *mukhallá bit-ta-ba*, a. unceremonious.
- A. *mukhlasi*, f. liberation, deliverance.
- A. *mukhlis*, m. a sincere friend; *makhlas*, an asylum.
- P. *mul*, m. wine.
- A. *muláhaza*, m. contemplating, view, notice, regard.
- A. *muláim*, a. soft, tender, mild.
- A. *muláqát*, f. interview, conversation.
- A. *mulázim*, a. assiduously attentive, attached to; a servant, attendant.
- A. *mulhid*, m. infidel, one who disbelieves in the resurrection; a deist.
- S. *mulí*, f. a radish.
- A. *mulk*, m. a country.
- A. *mulkí*, a. belonging to the country.
- A. *mumtáz*, a. distinguished, chosen.
- A. *munáfiq*, m. a hypocrite, infidel, atheist.
- A. *munásabat*, f. suitableness, connexion, relation, comparison.

- A. *munásib*, a. suitable, proper, fit.
- A. *munázara*, m. disputation, contest.
- A. *munarral*, descended, come from above.
- S. *munh*, m. mouth, face, countenance.
- A. *munkir*, a. denying, rejecting. *Munkir honá*, to deny.
- A. *munkir* and *nakir*, m. two angels who examine the spirits of the departed.
- A. *munsif*, a. equitable; a judge, arbitrator.
- A. H. *muntashar karná*, v. a. to divulge, to scatter.
- A. *muqábala*, m. comparison, opposition, presence.
- A. *muqábil*, a. opposite, resembling, equal, confronting.
- A. *muqaddar*, a. predestined; understood. m. fate.
- A. *muqaddama*, m. the first part, preliminaries, cause (in law), business, affair.
- A. H. *muqaddam karná*, v. a. to place before, to prevent.
- A. *muqqarrab*, a. approximated, admitted. m. intimate friend, attendant. Plu. *muqqarbin*.
- A. *muqarrar*, a. certain, fixed, certainly. *Muqarrar honá*, or *hojáná*, to be certain or fixed.
- A. *murabbá*, a. being four in number, square. *Murabbá karná*, to square.
- A. *murabbí*, m. a tutor, guardian, patron.
- A. *murád*, f. desire, wish, intention, inclination.
- P. *murdár*, a. polluted, profane. m. carrion.
- P. *murgh*, m. a fowl, bird, cock.
- A. *murúwat*, f. manliness, fortitude, affection, generosity.
- A. *musaddas*, a. composed of six; a kind of verse; a hexagon.
- A. *musáfir*, m. a traveller, passenger, stranger.
- A. *musáfirat*, f. travelling.
- A. *musáhabat*, f. companionship.
- A. *musáhib*, m. a companion, friend, aid-de-camp.
- A. *musakhkhar*, a. subjected, subdued.
- A. *musauwir*, a. forming, figuring. m. a painter, a sculptor.
- A. *musáwí*, a. equal, parallel, neutral, impartial, suitable.
- P. *músh*, m. a mouse.
- A. *mushábahat*, f. similitude; probability.
- A. *mashárat*, f. society, community.

- P. *músh-gir*, m. mouse-catcher.  
 A. *mushk*, m. musk.  
 P. *mushki*, a. dark bay.  
 A. *mushkil*, a. difficult, painful.  
 A. *mushrik*, m. an infidel, an idolater, an atheist.  
 A. *mushtáq*, a. full of desire, longing.  
 A. *mustbat*, f. a misfortune, affliction.  
 A. *musla*, m. question, problem.  
 A. *muslim*, m. a Musalmán.  
 A. *musmúa*, a. heard, audible.  
 A. *mustaghriq*, a. immersed, drowned.  
 A. *mustahiqq*, a. worthy, having a right to.  
 A. *mustajid*, a. prepared, ready, fit, worthy.  
 A. *mustaqill*, a. stable, absolute, despotic.  
 A. s. *mutaqaiyin karná*, v. a. to appoint, constitute, depute.  
 A. *mutabaqat*, f. conformity, analogy.  
 A. *mutábiq*, prep. conformable, according to.  
 A. *mutadil*, a. tolerable, temperate.  
 A. *mutafakkir*, a. contemplative, serious, pensive, grave.  
 A. s. *mutaharrik honá*, v. n. to be moveable.  
 A. s. *mutájjib honá* or *rahná*, v. n. to be astonished.  
 A. *mutakabbir*, a. proud, haughty, arrogant.  
 A. *mutamad*, a. trust-worthy.  
 A. *mutanaffir*, a. averse, abhorring, detesting.  
 A. *mutaqí*, a. abstinent, sober, temperate.  
 A. *mutawajjih*, a. turning towards, travelling towards; attentive to, countenancing. *Mutawajjih honá*, to be inclined to. *Mutawajjih karná*, to incline to.  
 s. *muṭiyá*, m. bearer of burdens, a porter; also *moṭiyá* and *moṭhiyá*.  
 A. *muttafiq*, a. agreeing, according, united; an accomplice.  
 A. *muttalí*, a. perceiving, inspecting, acquainted.  
 A. *muwáfiq*, a. conformable, congruous, like, favorable.  
 A. *muwáfiqat*, f. conformity, analogy, agreement.  
 A. *muyassar*, a. attained, attainable, easy, favourable. *Muyassar úná, honá, hojáná*, v. n. to be attained or got. *Muyassar karná*, to attain or get.  
 A. *muzáfar*, m. a kind of dish, saffroned *puláo*.  
 A. *muzáyaga*, m. penury, dif-



- ficulty; moment, consequence.
- A. *muzirr*, a. pernicious, hurtful.
- A. *muzmin*, a. of long duration, chironical.
- A. *muztarib*, a. agitated, afflicted, chagrined.
- A. *nabí*, m. a prophet.
- A. *nabúwat*, f. prophecy.
- S. *nách*, m. dance.
- S. *náchná*, v. n. to dance.
- A. *nadámat*, f. repentance, contrition, regret.
- P. *nádán*, a. ignorant, simple, silly.
- P. *nádání*, f. ignorance.
- P. *nádídání*, a. invisible.
- A. *naḡa*, m. profit, interest.  
*Naḡa karná*, to gain.
- P. *náfarmán*, a. disobedient.
- P. *náfarmán-bardár*, a. disobedient.
- P. *náfarmántí*, a. disobedient.
- A. *naḡas*, m. the breath, respiration; the voice or sound from the breast.
- A. *naḡis*, a. precious, delicate, exquisite.
- A. *naḡrat*, f. fright, terror; abomination, aversion.
- A. *naḡrín*, f. detestation; curse.
- P. A. *naḡs-kashí*, f. temperance, self-restraint.
- P. *náḡáh*, ad. suddenly, unawares.
- P. *náḡahán*, adv. sudden, suddenly.
- P. *náḡahání*, ditto.
- S. *nagar*, m. a city, a town.
- A. *naghma*, m. melody, song, a musical note, a sweet voice.
- P. *naghma-sará*, m. a singer; fem. *naghma-saráhí*.
- P. *náhamwár*, a. uneven, irregular, capricious.
- P. *náhamwúrí*, f. irregularity, caprice.
- A. *nahár*, m. the day.
- P. *náhaq*, a. unjust, improper, illegal.
- S. *nahín*, no, not, nay.
- A. *naho*, f. syntax, way, path, tract, manner, mode.
- A. *nahr*, f. a stream, rivulet.
- A. *náhúsat*, f. a bad presage, bad luck, evil.
- S. *nai*, f. a reed.
- A. *náib*, m. a deputy.
- A. *naját*, f. freedom, pardon, salvation, escape, flight.
- A. *najm*, m. a star, planet, fortune, a horoscope; plu. *najúm*.
- A. *najúmí*, m. an astrologer.
- S. *nák*, f. the nose.
- P. *ná-karda-kár*, a. inexperienced.
- P. *náḡhun*, m. nail, claw.
- P. *náḡhúsh karná*, v. a. to displease. *Náḡhúsh honá*, to be displeased.

- A. *nakhwal*, f. pride, pomp.  
 S. *nakwásá*, m. a disease of the nose.  
 S. *nal*, m. a tube, spout, joint of a bamboo.  
 H. P. *nála karná*, v. a. to lament.  
 P. *nálán*, a. lamenting, lamentable.  
 S. *nalí*, f. a tube, spout, the windpipe, ureter.  
 P. *nálísh*, f. plaint, complaint, lamentation.  
 P. *nálíshí*, a. complaining, a complainant.  
 P. *nálísh karnewálá*, m. a complainer, plaintiff.  
 S. *nám*, m. name, fame, reputation. *Nám* or *nám nishán rahná*, to be, or continue renowned.  
 P. *namad*, m. coarse woollen cloth.  
 P. *namak*, m. salt, (met.) spirit, animation; bread, subsistence.  
 P. *námard*, a. unmanly, a coward, impotent.  
 P. *námardí*, f. unmanliness, cowardliness.  
 P. *namáz*, f. prayer.  
 S. P. *namáz karná*, v. a. to read or repeat prayers.  
 P. *námcha*, m. letter, writing, small book.  
 P. *namdá*, m. coarse woollen cloth.
- A. *namrúd*, m. Nimrod.  
 P. *namúd*, f. index, guide, honor, celebrity. a. apparent, public, prominent, famous.  
 P. *namúdár*, m. an exemplar, proof, symbol, specimen. a. noted, visible.  
 P. *namúdárí*, f. publicity.  
 P. *namúna*, m. an example, model, specimen.  
 A. *námus*, m. reputation, fame, renown, disgrace.  
 P. *nán*, f. bread, a loaf.  
 P. *nán-bái*, m. a baker.  
 P. *nang*, m. honor, reputation; disgrace.  
 S. *nangá*, a. naked, shameless.  
 P. H. *nang dharang*, a. quite naked.  
 P. *nápák*, a. polluted, dirty, impure.  
 A. *naqd*, m. ready money.  
 A. *naql*, f. a history, tale, copying, transcribing, imitation of a copy, counterpart; *nuql*, a dessert. *Naql karná*, to relate, copy.  
 A. *naqlí*, f. a narrator.  
 A. *naqqásh*, m. a painter, sculptor, embroiderer.  
 A. *naqsh*, m. painting, picture, map, portrait.  
 P. *narm*, a. soft, tender, easy gentle, silly.

- S. *nás*, f. snuff. A. m. plu. human beings, mankind.
- H. P. *náshta karná*, v. n. to breakfast.
- A. *nasīb*, m. fortune, lot, portion, destiny.
- S. A. *nasīhat karná*, to counsel, instruct, reprove.
- A. *nasl*, f. race, pedigree, genealogy, breed, cast, family. *Nasal-ba-nasal*, generation after generation.
- S. *nás lená*, v. a. to take snuff.
- A. *nasya*, m. a thing forgotten, of no account.
- A. *nātiq*, a. speaking, a speaker; a rational being.
- A. *nay*, m. kind, species, manner, mode.
- S. *náu*, f. a boat, ship.
- A. *naubat*, f. time; occasion. *Naubat bajáná* or *bajá honá*, to be in time or season.
- H. P. *nawázish karná*, v. a. to caress.
- H. P. *nawázná*, v. a. to cherish, to comfort.
- S. *nayá*, a. new.
- P. *náz*, m. blandishments, coquetry, elegance, fondling, pride, consequential airs.
- A. *naza*, m. the last breath, gasping in death.
- A. *nazar*, f. sight. *Nazár áná* or *pahunchná*, to come in sight. *Nazar rakhná* or *karná*, to see.
- P. *nazdik*, prep. near, hardly, close to, almost, about.
- S. A. *názil honá*, v. n. to descend. *Názil karná*, to make descend.
- P. *názuk*, a. thin, light, subtle; facetious, gracious, genteel.
- P. *nek*, a. good, virtuous.
- P. *nekbakht*, a. virtuous, of good disposition, happy.
- P. *nekbakhtí*, f. virtue, felicity.
- P. *neki*, f. goodness, virtue.
- P. *nek-kár*, a. virtuous.
- P. *nek-khaslat*, a. of good disposition.
- P. *nek-nihád*, ditto.
- P. *nek-nihádí*, f. goodness of disposition.
- P. *nek-niyat*, a. well meaning.
- P. *neko-kár*, a. of good conduct, beneficent.
- P. *neko-karí*, f. goodness, virtuous conduct.
- P. *nesh*, m. sting, puncture, lancet. *Nesh márná*, to sting.
- P. *neshzan*, m. an incendiary, a telltale.
- P. *neshzaní*, f. exciting of quarrels.
- H. P. *nest karná*, v. a. to abo-

- lish, to annihilate. *Nest honá*, to perish.
- A. *niqmat*, f. favour, benefit, delight, affluence.
- H. *nichorná*, v. a. to wring, to squeeze, strain, extort.
- S. *nidán*, adv. at least, at last, after all, altogether. f. knowledge of the symptoms of disease.
- P. *nigáh*, f. a look, observation.
- P. *nigahbán*, m. or *nigáhbán*, m. a guard, a keeper, protector.
- P. *nigahbaní*, or *nigábhání*, f. watching, guarding, taking care of.
- S. P. *nigáh karná*, v. a. to watch, to keep a watch, to guard.
- S. *nigálná*, v. a. to swallow, to gulp down.
- P. *nihád*, m. nature, form, habit, stature, mind, heart; family, race.
- P. *nihál*, m. a young plant.
- H. *nihál*, a. exalted, pleased.
- P. *nihang*, m. a crocodile, a water dragon; (met.) a pen.
- A. *niháyat*, f. the extremity, boundary, excess. adv. very much.
- S. *nikál qálná*, v. a. to deduct, strike out. •
- S. *nikál dená*, v. a. to cashier, to turn out.
- S. *nikal jáná*, to escape, to go away. *Nikálá jáná*, to be put out or away.
- S. *nikál lená*, v. a. to dig up, to take out.
- S. *nikálná*, v. a. to cause to issue, to take out, take off, exhibit.
- S. *nikálná*, to issue, be extracted, drawn out, come out, be taken off, escape, also *nikal jáná*.
- S. *nikás karná*, v. a. to put out, to adjust, terminate.
- P. *níl*, m. indigo-blue. *Nel*, m. the Nile.
- H. *nipať*, adv. very, exceedingly.
- A. *nisbat*, f. relation, affinity, regarding, reference.
- A. *nisf*, a. half, middle-aged.
- P. *nisfá-nisfi*, adv. by halves.
- P. *nishán*, (in compos.) fixing. m. a mark, signal, scar, family arms, flag, standard.
- P. *nishána*, m. a mark, butt.
- P. *nishání*, f. a mark, sign, token, a keepsake; plu. *nisháníán*.
- P. *nishast*, f. sitting. *Nishast karná*, to sit.
- P. *nishasta*, m. starch.
- P. *nishat barqhást*, f. manners, good breeding, politeness, etiquette.

- A. *niyábat*, f. deputyship, lieutenantancy.
- H. A. *niyat karná*, v. a. to design, purpose.
- A. *nufús*, m. (plu. of *nafs*), soul, spirits.
- A. *nuqra*, m. silver, a white colour (in horses.)
- A. *nuqsán*, m. loss, defect, detriment, prejudice, mischief.
- A. *núr*, m. light, splendor.
- A. *núrání*, a. serene, clear, bright.
- P. A. *núri-chashm*, m. (sight of the eyes) ; a son.
- A. *nusrat*, f. victory.
- S. *oḥná*, v. a. to put on dress. m. a sheet, cloak, or mantle.
- S. *ot*, f. protection, shade, shelter.
- S. *pachís*, a. twenty-five.
- P. *padar*, m. (H. *pidar*), a father.
- P. *pá-edár*, a. firm, steady, durable, permanent.
- H. *pahár*, m. a mountain.
- S. *pahchán*, f. acquaintance, knowledge. *Pahcháná já-ná*, to become acquainted.
- S. *pahchánná*, v. a. to know. to recognise.
- H. *pahiyá*, m. a wheel.
- H. *pahlá*, *paihlá*, or *pahilá*, a. first, before, rather, soon.
- P. *pahlí*, m. the side, the wing of an army.
- P. *pahná*, a. broad, wide.
- H. *pahunchná*, v. n. to arrive.
- P. *pai*, m. a foot.
- H. P. *paidá karná*, v. a. to produce, to invent, to procure. *Paidá honá*, to be born, created, to be found, earned, produced.
- P. *paighambar*, m. a messenger, a prophet.
- P. *paimán*, m. a promise, an oath, a compact.
- P. *pairáhan*, m. a long robe, a shirt or shift.
- H. *pairák*, m. a swimmer.
- P. *pairau-í*, f. following, imitation, consequence. *Pairau-í karná*, to follow, to imitate.
- H. *pairná*, v. n. to swim.
- H. *paisá*, m. a copper coin, money, cash.
- S. *paiḥná*, v. n. to rush in, to penetrate, to enter, to pervade.
- P. *pák*, a. pure, clear, holy. *Pák karná*, to make clear, to purify. *Pák honá*, to be pure.
- S. *pakáná*, v. a. to ripen, to cook victuals.
- H. *pakarná*, v. a. to catch or seize. *Pakrá jáná*, to be seized. *Pakar lená*, to apprehend.

- P. *pákiza*, a. clean, pure, neat, chaste.
- P. *pákizagí*, f. cleanness, purity, neatness, chastity.
- S. *palang*, m. a bed, a bedstead.  
P. a tiger.
- H. *pálki*, f. a litter, a sedan.
- S. *pálná*, v. a. to bring up, to nourish, to educate. m. a cradle.
- S. *páná*, v. a. to get, acquire, find, overtake, reach, accept, obtain.
- P. *panáh*, f. shade, shelter, refuge. *Panáh dená*, to give refuge. *Panáh lená*, to take refuge.
- S. *pánch*, a. five.
- S. *pánchwán*, a. m. fifth.
- S. *pánchwen*, a. f. fifth.
- S. *pánw*, m. leg, foot. *Pánw dharná* or *rakhná*, to plant the step.
- P. *pand*, m. advice.
- S. *pandit*, m. wise, learned, a learned bráhmaṇ.
- S. *pandit*, *khána*, m. a prison.
- S. *pání*, m. water; lustre; sperm.
- P. *panja*, m. a hand or claw.
- P. *páposh*, f. a slipper.
- P. *par*, m. a feather, a quill, a wing. *Par márná*, to strike the wings in flying.
- S. *pár*, m. the opposite bank. adv. over, beyond.
- P. *parda*, m. a curtain, a skreen, secrecy, privacy.
- S. *pare*, adv. beyond, yonder.
- S. H. *pare bhágná*, v. n. to flee beyond.
- P. *pareshán*, a. dispersed, perplexed, confused, ruined, distressed, wretched.
- P. *pareshání*, f. dispersion, confusion, distress, perplexity.
- S. *párhá*, m. a hog-deer.
- S. *parháná*, v. a. to teach, to read, to instruct; to teach to sing, or speak, (as birds.)
- P. *parhez*, m. abstinence, forbearance, continence, control of the passions.
- P. *parhezgár*, a. abstinent; one who controls his passions.
- P. *parhezgári*, f. abstinence.
- S. *parhná*, v. a. to read, to repeat, to say, to speak.
- P. *parí*, f. a fairy.
- S. *parna*, v. n. to fall, to lie down, to drop, to be confined to bed by sickness, to befall. *Pará phirná*, to loiter or lounge from place to place.
- S. *parosí*, m. a neighbour.
- P. *pársá*, a. abstemious, chaste, watchful.
- P. *párál*, adv. last year.
- P. *parwarish*, f. breeding, nou-

- ishment, maintenance  
education, protection.  
*Parwarish páná* or *honá*, to  
be nourished or support-  
ed. *Parwarish karná*, to  
nourish or support.
- s. *pás*, m. a rope, a noose. prep.  
at the side, near, about,  
at. p. a watch, a guard.
- p. *pasand*, f. choice, approba-  
tion. *Pasand karná*, to  
choose. *Pasand honá*, to  
be chosen.
- p. *pasandída*, a. chosen, ap-  
proved of, agreed to. *Pa-  
sandída honá*, to be chosen.
- p. *pásang*, m. a make-weight.
- p. *pásbán*, m. a sentinel, a  
watch, a guard, a shep-  
herd.
- p. *pásbání*, f. watch, guard,  
protection, keeping.
- p. *pásdári*, f. watching, guard-  
dianship.
- p. *pashemán*, a. penitent,  
ashamed, abashed, dis-  
graced. *Pashemán honá*,  
to be penitent.
- p. *pashemání*, f. repentance,  
regret, shame.
- p. *pashm*, f. wool, hair, a thing  
of no moment.
- p. *pashsha*, m. a gnat.
- s. *pát*, m. a leaf; ornament  
worn in the upper part of  
the ear.
- s. *paṭakná* or *paṭak dená*, v. a.  
to dash against any thing,  
to throw on the ground,  
to knock.
- h. *patlá*, a. fine, thin, lean,  
meagre, delicate.
- s. *patthar*, m. a stone.
- s. *pattí*, m. a leaf; hemp.
- p. *páya*, m. a step; rank, dig-  
nity; the foot of a ta-  
ble, &c.
- p. *pazír*, a. taking, admitting,  
being possessed with.
- p. *pazíra*, a. acceptable.
- p. *pechish*, f. inflection, twist-  
ing, trouble, pain.
- h. *per*, f. a tree, a plant.
- s. *perá*, m. a kind of sweet-  
meat made with curds, a  
globular mass of leaven  
prepared for baking.
- p. *peśh*, m. front, before. *Peśh  
karná*, to advance. *Peśh  
honá*, to be before.
- p. *peśha*, m. trade, profession,  
custom, practice.
- p. *peśhín*, a. anterior, prior.  
m. the afternoon.
- s. *peṭ*, m. the belly, the womb.
- h. *pháhá*, m. a flock of cotton  
wet with scented water;  
a plaster, a pledget.
- h. *phailná*, v. n. to be spread,  
expanded, scattered, to  
become public.
- s. *phal*, m. fruit, effect, advan.

- tage, progeny. *Phal lagná*, to bear fruit.
- s. *phalá phúlá*, a. having much fruit.
- s. *phalná*, v. n. to bear fruit, to produce.
- s. *phandá*, m. a noose, a perplexity, difficulty. *Phandá banáná*, to lay snares.
- s. *phánsí*, f. a noose, a loop, strangulation.
- s. *phaṣṣná*, v. n. to be entangled, to stick, to hang.
- н. *phaṣṣkná*, v. n. to flutter, to throb, to palpitate, to writhe, (the shoulders).
- н. *pharchá*, m. clearing away, or dispersion, clear weather. a. clear. *Pharchá honá*, to be fair or clear.
- н. *phaṣṣkáná*, v. a. to cause to flutter, to cause convulsive motion in the muscles, &c.; to shew.
- н. *phaṣṣná* or *phaṣṣ jáná*, v. n. to be torn, split, rent, burst, broken, cracked.
- s. *phenkná*, v. a. to throw, to fling, to dart, to let fly (a bird).
- н. *pherná*, or *pher dená*, v. a. to turn back, to invert, to make to walk backwards and forwards.
- s. *phinkwáná*, or *phinkwádéná*, v. a. to cause to fling or throw.
- н. *phir*, adv. again. *Phir áná*, to come again, return.  
*Phir jáná*, to go again.
- s. *phorá*, m. a boil, a sore.
- s. *phúl*, m. a flower or blossom.  
*Phúl lagná*, to blossom.
- s. *phúlá phalá*, a. expanded, full blown.
- s. *phúlná*, v. n. to blossom, to blow, to be pleased, to be in health, to swell, to be puffed up with pride.
- н. *phunsi*, f. a pimple.
- s. *phútná*, v. n. to be broken, to be dispersed, to burst, to be made public.
- s. *pichhári*, f. the rear; the ropes by which a horse's hind legs are tied.
- н. *píchhe*, behind.
- s. *pichhlá*, a. hindermost, latter, last, modern.
- н. p. *píl* or *fil*, m. an elephant.
- s. *piláná*, v. a. to give or cause to drink.
- s. *píná*, v. a. to drink, to smoke (tobacco). m. the oil-cake.
- s. *pinjrá*, m. a cage. *Pinjrá honá*, to grow lean.
- s. *pípal*, m. a species of fig tree.
- s. *písná*, v. a. to grind, to bruise, to powder; to gnash the teeth. m. corn for grinding.
- p. *pistán*, m. breast, pap or dug.



- s. *pítá*, f. the back.  
s. *pittá*, m. bile; gall-bladder;  
    *anger*.  
P. *piyáda*, m. a footman, a  
    foot soldier; a pawn at  
    chess.  
P. *piyála*, m. a glass, a cup.  
P. *poskák*, f. vestments, dress,  
    habits, garments.  
P. *poshída*, a. concealed, hid-  
    den. *Poshída honá*, to be  
    hidden.  
P. *poshish*, f. vestments, dress,  
    habits, garments.  
P. *post*, m. crust, shell, skin,  
    capsule.  
H. *pořú*, m. an unfledged bird;  
    the eyelid; the crop or  
    craw; stomach; mucus.  
s. *púchhná*, v. a. to ask, to in-  
    quire.  
s. *púchhnewáá*, a. asker, in-  
    quirer.  
s. *pújná*, v. a. to worship, to  
    adore, (generally) to ido-  
    latrize.  
H. *pukárná*, v. a. to call aloud,  
    to bawl, to cry out.  
P. s. *pul*, m. a bridge.  
s. A. *pule sirát*, m. bridge-road.  
s. *púnjí*, f. capital in trade,  
    stock, principal sum.  
P. *pur*, a. full, complete, load-  
    ed, charged.  
s. *púrá*, a. entire, complete,  
    full, perfect.
- s. *púrab*, m. east.  
s. *puráná*, a. old.  
s. *pullí*, f. the pupil of the eye;  
    the frog of a horse's foot;  
    an image, an idol.  
P. *purza*, m. a scrap of paper,  
    piece, bit.  
s. *pyará*, a. beloved.  
s. *pyás*, f. thirst.  
s. *pyásá*, a. m. thirsty.  
s. *pyási*, a. f. thirsty.  
s. *Pythias*, m. proper name.  
A. P. *qabá*, f. a garment  
    (quilted), a jacket. *Qabá*  
*pahanná*, to put on the  
    garment.  
A. *qábíl*, a. receiving, possible,  
    worthy, fit, skilful, suffi-  
    cient, able.  
A. *qabl*, m. the anterior part,  
    the front, first, before.  
A. *qabr*, f. a grave, tomb.  
T. *qábú*, m. power, command,  
    opportunity, possession.  
*Qábú páná*, or *milná*, to  
    find an opportunity.  
A. *qabúl*, m. consent, appro-  
    bation, assent. a. accept-  
    ed, consented. *Qabúl*  
*karná*, to accept, confess,  
    promise.  
A. H. *qabúlná*, v. a. to agree,  
    consent.  
A. *qabza*, m. grasp, (of the  
    hand,) possession; han-  
    dle.

- A. *qadam*, m. a pace, footstep ; the sole of the foot.
- A. *qadd*, m. stature.
- A. *qadīm*, a. ancient, old.
- A. *qadr*, f. worth, price, quantity, size, destiny, fate.
- A. *qáfila*, m. a body of travellers, a caravan. *Qáfila luṭná*, to rob a caravan.
- A. *qahba*, f. a cough, an old woman. H. a prostitute.
- A. *qaid*, f. fetter, imprisonment, bondage, an obligation, an obstacle. a. imprisoned. *Qaid raḵhná*, to put in prison. *Qaid rahná*, to remain in prison. *Qaid karná*, to imprison. *Qaid honá*, to be imprisoned. *Qaid kar lená*, to drag to prison.
- P. *qaid-band*, m. imprisonment.
- P. *qaid-ḵháná*, m. a prison.
- A. H. *qáim rahná*, or *honá*, v. n. to be stationary or firm.
- A. *qalam*, m. a reed, a pen, handwriting. f. cuttings of trees.
- A. *qálamrau*, m. empire, sovereignty.
- A. *qalb*, m. the heart, mind, soul, kernel, marrow.
- A. *qálīb*, m. a mould, model, form, bust, figure ; the body.
- A. *qalíl*, a. little, moderate, rare.
- P. *qálin*, f. a carpet, tapestry.
- A. *qamar*, m. the moon.
- A. *qanáat*, f. content, tranquillity, abstinence. *Qanáat karná*, to make content.
- A. *qandíl*, f. a candle, lantern, chandelier.
- A. *qáni*, a. contented, satisfied.
- A. *qarání*, a. near.
- A. *qarár*, m. rest, quietness, firmness, stability, agreement, waiting, patience.
- P. *qarár-gáh*, f. house of rest, the grave.
- A. *qarári-waqf-í*, adv. in fact, truly.
- A. *qarīb*, a. near, nigh, almost, relative.
- A. *qarína*, m. context, conjecture, analogy, connection, order.
- A. *qarn*, m. conjunction of the planets.
- A. *qarya*, m. a village.
- A. *qarz*, m. a loan, a debt, money borrowed at interest. *Qarz karná*, to loan. *Qarz dená*, to lend. *Qarz lená*, to borrow. *Qarz mángná*, to ask a loan.
- A. *qasái*, m. a butcher. a. cruel, hard-hearted.
- A. *qasam*, f. an oath. *Qasam karná*, or *ḵháná*, to swear.

- A. *qasáwat*, f. hardness of heart, grief, anguish, chagrin.
- A. *qasáwati-qalbí*, f. hardness of heart.
- A. *qasd*, m. desire, inclination, project, purpose. *Qasd karná*, to desire, pursue.
- A. *qásid*, m. a courier, messenger, postman.
- A. H. *qásir honá*, v. n. to be defective, impotent.
- A. H. *qatá karná*, v. a. to perform a journey.
- A. H. *qatá honá*, to be removed or destroyed.
- A. *qátil*, m. a murderer, homicide; mortal, deadly.
- A. *qatl*, m. slaughter, killing, murder. *Qatl karná*, to kill.
- A. *qatra*, m. a drop.
- A. *qatrán*, *qitrán*, m. tar.
- A. *qaul*, m. a word, saying; agreement, promise; a kind of song.
- A. *qaum*, f. tribe, sect, caste, family.
- A. *qawá'id*, (plu. of *qawadah*), rules, customs, rules of grammar. [ous.
- A. *qawí*, a. strong, solid, vigor.
- A. *qazá*, f. fate, death.
- A. *qazákár*, adv. by chance.
- A. *qazárá*, adv. by chance.
- A. *qází*, m. a judge.
- A. *qaziya*, m. declaration; a quarrel.
- A. *qila*, m. a fort.
- A. *qímat*, f. price, value. *Qímat karná*, to price. *Qímat dená*, to give the price. *Qímat lená*, to take the value.
- A. *qirán*, m. conjunction of the planets, propinquity. *Qurán*, name of a book.
- A. *qisás*, m. the law of retaliation.
- A. *qism*, f. kind, species, sort.
- A. *qismat*, f. fate, lot, share, distribution, portion.
- A. *qissa*, m. a tale, story. H. a dispute, quarrel.
- A. *qiyámat*, f. the general resurrection; calamity.
- A. *qiyás*, m. measuring, judgment, opinion, guess, theory, syllogism. *Qiyás karná*, to guess, think, suppose.
- A. *qitál*, f. battle, slaughter.
- G. *qormá*, m. a kind of dish.
- A. *qubúr*, (plu. of *qabr*) tombs.
- A. *qudrat*, f. power, authority, omnipotence.
- A. *Qudsí*, a. holy. m. the angel Gabriel.
- A. *qudsíya*, a. holy, celestial.
- A. *qufl*, m. a lock, a bolt.
- A. *qurb*, m. propinquity, proximity, kindred, relationship.

- A. *qurbat*, f. nearness, propinquity. *Qurbat karná*, v. n. to draw near.
- A. *qusúr*, m. want, fault, defect. *Qusúr karná*, to commit a fault.
- A. *qúwat*, f. power, virtue, faculty, vigour. *Qúwat páná*, to get strength. *Qúwat dená*, to give strength.
- A. *qúwati-házima*, f. digestion.
- A. *rabb*, m. a lord, protector; a name of God.
- A. *rabbánt*, a. godly, divine.
- S. *rée*, m. a (Hindu) prince.
- A. *rée*, f. wisdom, opinion, thought.
- A. *rafá*, m. elevation, finishing, repelling. *Rafá honá*, to elevate; to repel.
- A. *rafáhiyat*, f. content, affluence, repose.
- A. *rafiq*, m. a friend, ally.
- P. *raftan*, m. going, departing, leaving this world.
- P. *rafta rafta*, a. going by degrees, gradually.
- P. *rag*, f. a vein, a fibre.
- S. *rág*, m. a mode in music, music, song; anger, passion, love. *Rág gáná*, to sing a song.
- A. *raghbat*, f. wish, curiosity, esteem, affection, pleasure.
- P. *ráh*, f. road, way, manner. *Ráh chalná*, to traverse the road. *Ráh dhúndhná*, to search for the way.
- A. *ráhat*, f. quiet, ease.
- A. *rahm*, m. mercy, kindness; a sort of cake. *Rahm karná*, to pity.
- A. *rahmat*, f. mercy, kindness. *Rahmat karná*, to pity.
- A. *rahm-díl*, a. tenderhearted, kind.
- H. *rahná*, v. n. to stay, stop, be, exist, last, live. *Rahne páná*, to obtain permission to stay. *Rahne dená*, to give permission to stay. *Rahne lagná*, to begin to stay.
- H. *rahnewálá*, a. an inhabitant.
- P. *ráh rást*, f. right way. *Ráh lená*, to go, depart.
- S. *rahzan*, m. a highwayman.
- S. *ráí*, f. a kind of mustard seed.
- P. *rais*, m. prince, president, chief, captain.
- A. *raiyat*, f. a subject, tenant.
- A. *rajú*, m. return, turning towards, reference. *Rajú karná*, to return. *Rajú honá*, be inclined or turned to.
- S. *rúkh*, f. ashes.
- S. *rakhná*, v. a. to keep, put, place, possess, station,

- own, save, reserve. *Rakk dená*, to put down, to place.
- S. *randí*, f. a woman.
- P. *rang*, m. colour, manner, method, hue, amusement, merriment.
- P. *rangarang*, a. many-coloured, various, of many kinds.
- P. *rangbarang*, a. various colours and sorts.
- P. *rangín*, a. coloured.
- P. *ranj*, m. grief, affliction, offence, disgust. *Ranj uñháná*, to endure grief. *Ranj dená*, to give pain.
- P. *ranjiddá*, a. afflicted, displeased.
- P. *rashk*, m. malice, spits, emulation.
- S. *rassi*, f. string, cord.
- P. *rasta*, m. a road.
- P. *rást*, a. right, good, sincere, right (opposed to left), straight, even, actually, certainly.
- P. *rást-báz*, a. faithful, to be depended on.
- P. *rást-bází*, f. fidelity.
- P. *rást-go*, a. speaking truth.
- P. *rást-go-í*, f. the speaking of the truth.
- P. *rástí*, f. fidelity, justice, loyalty, rectitude.
- A. *rasúl*, m. a messenger, Muhammad.
- S. *rát*, f. night.
- S. *ratí*, f. the Venus of the Hindus; weight or measure of 8 barleycorns.
- A. *ratúbát*, m. (plu. of *ratb*), green herbage, vegetables.
- A. *ratúbat*, f. humidity, moisture, freshness.
- P. *raughan*, m. grease, oil, varnish.
- P. *rawá*, a. right, fit, proper. *Rawá rakhná*, to have right. *Rawá honá*, to be right.
- P. *ráz*, m. a secret, mystery.
- A. *razá*, f. consent, acquiescence, permission, leave.
- A. *rází*, a. satisfied, content. *Rází honá*, to be satisfied. *Rází karná*, to satisfy, to please.
- S. *rengná*, v. n. to bray.
- P. *resha*, m. fibre, stringiness of a mango.
- S. *ret*, f. sand, filings. m. sperma genitale.
- A. *riáyá*, m. (plu. of *riáyat*), subjects, tenants.
- A. *riáyat*, f. respect, kindness, guarding. *Riáyat karná*, to guard, &c.
- A. *rifáqat*, f. society, companionship, friendship.
- P. H. *rihái bakhshná*, v. a. to deliver.

- H. *riháí dená*, v. a. to release, acquit.
- A. *rikáb*, f. a stirrup, equipage, train. P. *rikáb*, dish, a plate.
- P. *rikáb-dár*, m. a companion, keeper of the dishes.
- A. *rishwat*, f. a bribe. *Rishwat dená*, to bribe. *Rishwat lená*, to take bribes.
- A. *riyá*, m. hypocrisy, evasion.
- A. *riyásat*, f. government, command. *Riyásat karná*, to govern.
- A. *riyázat*, f. abstinence. *Riyázat karná*, to abstain.
- A. *rizq*, m. food, wealth, support, allowance. *Rizq pahuncháná* or *dená*, to give food.
- P. *robáh*, f. a fox.
- S. *roná*, v. n. to weep, to be melancholy. m. lamentation, grief.
- S. *roṣá*, m. a stone, a fragrant of a stone or brick.
- P. *roshan*, a. light, manifest, conspicuous. *Roshan karná* to enlighten. *Roshan honá*, to be bright.
- P. *roshaní*, f. light, splendor.
- S. *roṭí*, f. bread.
- H. *royá-karná*, v. n. to be ever crying.
- P. *roz*, m. a day.
- P. *roza*, m. fast.
- P. *rozí*, f. daily food.
- P. *roz-námcha*, m. a journal.
- P. *rá*, m. face, surface; sake, cause, reason. *Rú-siáh*, black face.
- P. *rúbarú*, adv. in the presence, face to face.
- P. *rúdád*, m. narrative, incident.
- P. *rúe-zamín*, f. face of the earth.
- A. *rúh*, f. soul, spirit.
- P. *rúhání*, a. spiritual.
- H. *ruí*, f. cotton.
- P. *rukḥ*, m. the cheek, face, side, quarter. *Rukḥ karná*, to attend to, accede to.
- S. *rúkhá*, a. dry, plain, pure, rough, harsh.
- S. *rúkhí*, f. a squirrel.
- A. *rukhsat*, f. leave, license, discharge, indulgence. *Rukḥsat karná*, to dismiss. *Rukḥsat honá*, to depart.
- A. *rukhsatí*, f. any thing given at parting.
- A. *rukṇ*, m. a pillar, prop, aid; a grandee; foot of verse.
- A. *rúm*, m. the Turkish empire.
- A. *rúmí*, a. belonging to Rúm.
- S. *rúpaiya*, m. a rupee.
- A. *ruqa*, m. a bit, a piece; a note, a letter.
- P. *rustagár*, m. a saviour.
- P. *rustagárí*, f. salvation.
- P. *Rustam*, m. one of the 12 champions of Persia.

- P. *ruswá*, a. infamous, dishonored. m. opprobrium.
- A. *rutba*, m. rank, dignity, degree, stair, step. *Rutba barhná*, to advance in dignity.
- S. *rúḥhná*, v. n. to have a misunderstanding with a friend, to be cool, to quarrel.
- A. *saádat*, f. felicity, happiness.
- P. *saádatmand*, a. fortunate, happy.
- P. *saádatmandí*, f. prosperity.
- A. *sáat*, f. a moment, minute, hour.
- S. *sab*, a. all, every, the whole.
- A. *sabab*, m. cause, reason, motive. Prep. on account of.
- A. *sabaq*, m. a lesson, lecture, reading. *Sabaq parhná*, to read a lesson. *Sabaq lená*, to take a lesson.
- S. *sab-hí*, a. all.
- A. *sábiq*, a. former, preceding, past times, former times, formerly, of yore.
- A. *sábit*, a. firm, durable, proved, confirmed. *Sábit honá*, to be firm.
- A. *sábit qadam*, a. immovable, resolute, constant.
- S. *sab ke sab*, a. the whole.
- S. *sab kuchh*, a. every, all.
- A. H. *sabqat karná* or *lejána*, v. a. to surpass, to excel.
- A. *sabr*; f. patience, endurance. *Sabr karná*, to wait.
- A. *sabút*, f. firmness, stability, confirmation, evidence. a. firm. *Sabút honá*, to be firm.
- P. *sabz*, a. green, flourishing.
- P. *sabza*, m. verdure, herbage, incipient beard; an ear-ornament.
- S. *sach*, m. true, truth. adv. indeed, in earnest, actually. *Sach karná*, to act truly. *Sach kahná*, to speak truly. *Sach honá*, to be true.
- S. *sachchá*, a. true, genuine, sincere, sure.
- P. *sad*, a. a hundred.
- P. *sáda*, a. plain, white, simple, beardless, artless, simple, stupid.
- P. *sáda-lauh*, f. artless, simple, stupid.
- P. *sáda-lauhi*, f. artlessness, stupidity.
- P. *sadqa*, m. alms, propitiatory offerings. *Sadqa dená* or *karná*, to sacrifice for the welfare, &c. of another.
- A. *sáf*, a. clean, clear, pure, candid, innocent.
- P. *safái*, f. purity, cleanness.
- P. H. *safar karná*, v. a. to travel.

- P. H. *safárisih karná*, v. a. to recommend.
- A. *safát*, f. (plu. of *safat*), praises, qualities, attributes.
- P. *safed*, a. white.
- A. *saff*, f. series, order, line, rank, file, row; a mat. *Saff bándhná*, to form a line or row.
- A. *safha*, m. a page; surface, face.
- S. *ság*, m. greens, edible vegetables.
- S. *ság-pút*, m. greens.
- S. *sahaj*, a. easy, not difficult, easily.
- A. *sáhib*, m. a lord, master, companion; plu. *ásháb*. *Sáhibi-basírat*, a. master of sight; circumspect. *Sáhibi-ghána*, master of the house.
- A. *sahih*, a. accurate, pure, perfect, sound.
- A. *sahl*, a. easy, simple, trifling, easily.
- A. *sáhn*, m. a courtyard; a cup or goblet, a dish or plate, a kind of cloth.
- S. *sahná*, v. a. to bear, to endure, to support.
- A. *sahrá*, m. a desert, a plain.
- A. *sahúlat*, f. facility, ease.
- A. *said*, f. game, prey, hunting, chase.
- A. *sajd*, a. fortunate.
- A. H. *sát karná*, v. a. to endeavour, attempt.
- S. *sai krór*, m. a hundred krór.
- A. *sailáb*, a. abounding with water. m. a flood, deluge, stream.
- A. *sair*, m. barley.
- A. *sair karná*, v. n. to wander about, to travel.
- A. *sáis*, m. a groom, a horse-keeper.
- A. *saiyád*, m. a hunter, fowler, fisherman.
- S. *sakat*, f. ability, strength.
- A. *sakhawat*, f. liberality. *Sakhawat karná*, to shew liberality.
- A. *sakhé*, a. liberal.
- P. *sakht*, a. hard, strong, difficult, stingy, violent, austere.
- P. *sakhtí*, f. hardness, intensity, stinginess, distress.
- P. *sakhun*, m. speech, language.
- A. *sakit*, a. silent, quiet. *Sakit rahná*, to be silent. *Sakit karná*, to silence.
- S. *sakná*, v. n. to be able.
- A. *sakúnat*, f. abiding.
- A. H. *sakút karná*, v. n. to be silent.
- S. *sál*, name of a wood: P. a year.
- A. *saláh*, f. peace, treaty; rectitude; advice. a. advisable.



- A. *saláhan*, adv. peaceably, advisably.
- P. H. *salámat rahná*, v. n. to be safe.
- P. *salámatí*, f. health, safety.
- A. *salám karná*, v. a. to salute, to give up, bid adieu.
- A. *salámuñ alaikum*, peace on you.
- A. *sálih*, a. good, apt, proper; a man of probity, a sedate, steady person.
- A. *sálin*, m. going, a traveller, a devotee.
- A. *sálim*, a. safe, free, perfect.
- A. *salís*, a. easy, not abstruse, simple.
- A. *sális*, m. the third, an umpire, a mediator.
- A. *salsabíl*, f. name of a fountain in paradise; limpid, sweet water.
- A. *saltanat*, f. empire, reign.
- S. *samajh*, f. comprehension, understanding, knowledge: m. opinion.
- S. *samajhná*, v. a. to comprehend, understand.
- P. *sámán*, m. furniture, apparatus, tools, measure.
- S. *samáná*, v. n. to be contained in, to go into; also *samá jáná*.
- A. *samara*, m. fruit, profit, reward; offspring.
- S. *samhálná*, v. a. to support, sustain, to shield, protect, repress.
- S. *sámhná*, a. facing, fronting.
- S. *sámhne*, prep. in front, before.
- A. *samm*, m. poison.
- S. *samp*, m. a snake, a serpent.
- S. *sámp*, m. a snake, a serpent.
- A. *samúr*, m. a weasel, a martin, a sable.
- A. *saná*, f. praise, applause.
- A. *sanad*, f. signature, deed, grant, warrant, a prop.
- A. *sanat*, f. profession, trade, art, mystery, miracle.
- A. *sandúq*, m. f. a box, a trunk.
- P. *sandúqcha*, m. a small box, a casket.
- P. *sang*, m. a stone, a weight.
- P. H. *sangsár karná*, v. a. to stone to death.
- A. *sanj*, m. artificer, maker, creator.
- S. *sáns*, f. breath, a sigh.
- A. *sáq*, f. the leg, the trunk of a tree, stalk of an herb.
- A. *saqar*, m. hell.
- S. *sará*, a. all, the whole.
- P. *sará*, f. a caravansary, a house.
- P. *saranjám*, m. apparatus, goods, furniture, conclusion, end, accomplishment. *Saranjám karná*, to finish.
- P. *sardárt*, f. chiefship. *Sar-*

- dárl karná*, to act as chief.
- P. *sardí*, f. a cold, the cold, coldness.
- P. *Sarfaráz karná*, to exalt. *Sarfaraz honá*, to be exalted.
- P. *sarfarázi*, f. exaltation, promotion.
- P. *sarisht*, f. nature, constitution, intellect.
- P. *sarkár*, m. the king's court, government, estate; a superintendent.
- H. P. *sarkashí karná*, v. a to disobey.
- P. *sarod*, m. a song, melody.
- A. *sarráf*, m. a banker, a money-changer. *Sarf karná*, to spend, to pass.
- P. *sarsám*, m. delirium, phrensy. a. stupified.
- P. *sarshár*, a. brimful, redundant, intoxicated.
- A. *serwat*, f. wealth, multitude.
- H. P. *sar-zad honá*, v. n. to appear, to be produced.
- P. *sar-zamín*, f. borders.
- S. *sás*, f. a mother-in-law. m. a bug.
- S. *satáná*, v. a. to oppose, tease, vex, fret, interrupt.
- A. *satar*, f. a line, row, rank, series; delineating, describing.
- S. *sáth*, prep. with. *Sáth lená*, to take with.
- S. *sáthí*, m. a companion, comrade, ally.
- S. *sáthwón*, a. seventh. Fem, *sáthwín*.
- A. *satr*, m. concealing, veiling; privacy. *Satr dhápná* or *chhipáná*, to conceal, to hide.
- S. *sattar*, a. seventy.
- S. *sau*, a. a hundred.
- A. *saudá*, m. melancholy, love, ambition, desire, madness. P. *saudá*, trade, traffic.
- P. *saudágar*, m. a merchant.
- P. *saudágari*, f. merchandise, trade.
- P. *saughát*, f. a rarity, present, curiosity.
- S. *saut*, f. rival wife, contemporary wife.
- S. *sautelá bhái*, m. step-brother.
- S. *sautelí bahin*, f. step-sister.
- S. *sautelí má*, f. step-mother.
- A. *sawáb*, m. the future reward of virtue.
- A. *sawáb*, m. rectitude, a virtuous action, success.
- A. *sawál*, m. interrogation, request, begging. *Sawál karná*, to question.
- P. *sawár*, a. a rider mounted or riding.

- P. *sawári*, f. riding, equipage.  
 P. *sáya*, m. shadow, protection; an apparition; a petticoat.  
 P. *sazá*, f. punishment. *Sazá páná* or *milná*, to be punished. *Sazá dená*, to punish.  
 P. *sazáwár*, a. worthy, fit, excellent. *Sazáwár honá* to be deserving.  
 L. *Cicero*, proper name.  
 L. *Scythian*, proper name.  
 S. *sendh dená*, or *márná*, to make a hole in the wall for the purpose of stealing.  
 H. *senk*, m. fomentation.  
 P. *ser*, f. full, satiated.  
 H. *ser-bhar*, a. full.  
 P. *ser honá*, to be satisfied.  
 P. *serí*, satiety, repletion.  
 P. H. *ser karná*, v. a. to fill, to satisfy.  
 P. *shab*, f. night.  
 A. *shabíh*, a. alike. f. a picture, likeness.  
 P. *shád*, a. pleased, delighted, exulting.  
 P. *shádáb*, a. fresh, verdant, pleasant, succulent.  
 P. *shádi*, f. pleasure, marriage, festivity.  
 P. *shádmán*, a. pleased, delighted.  
 P. *shádmání*, f. pleasure, delight, joy, rejoicing.  
 A. *shafá*, f. cure, recovery. *Shafá páná* or *honá*, to recover.  
 A. H. *shafagat karná*, v. a. to have compassion on.  
 P. *shágird*, m. a scholar, disciple, apprentice, a servant.  
 P. *shágirdí*, f. learning, studying, apprenticeship.  
 P. *sháh*, m. a king, prince. a. excellent, principal.  
 P. *sháhan-sháh*, m. a great king, king of kings.  
 P. *sháhi*, f. reign, sovereignty; a follower of the sect of Alí. a. royal.  
 P. *sháh-i-mardán*, m. a great or brave king.  
 P. *shahd*, m. honey.  
 P. *shahr*, m. a city. *Shahr basáná*, to cause to be populous or inhabited.  
 P. *shahr-yári*, f. friendship for the city; government.  
 A. *shahwat*, f. concupiscence, sensuality, lust, desire, appetite.  
 A. *shaiátín*, m. (plu. of *shaitán*), devils.  
 A. *shaitán*, m. satan.  
 P. *shák*, f. a bough; a horn.  
 A. *shakhs*, m. a person, individual.  
 A. *shákí*, a. complaining, querulous, a complainer, back-biter.

- A. H. *shákir rahná* or *honá*, v.  
n. to be grateful, to thank.
- A. *shakk*, m. doubt, suspense.
- A. *shakl*, f. shape, form, appearance, semblance, mode.  
*Shakl banáná*, to assume a form.
- A. *shakl masadds*, a. hexagonal.
- A. H. *shakwa karna*, v. a. to complain.
- P. *shám*, m. evening.
- A. *shama*, f. a lamp, candle, wax.
- P. *shamqán*, m. a candlestick.
- A. *shámat*, f. bad fortune, adversity.
- A. H. *shámil karná*, v. a. to blend. *Shámil honá*, v. n. to be united.
- A. *shamma*, m. an atom; perfume; a habit.
- P. *shamsher*, f. a scimitar, sword. *Shamsher ábdár*, a. a bright glittering sword.
- A. *shán*, f. business, affair, dignity, state, condition, constitution, nature.
- P. *shána*, m. a comb; the shoulder.
- A. *shara*, m. the precepts of Muhammad, law, equity; a high road.
- A. *sharáb*, f. wine, spirituous liquor.
- A. *sharábt*, m. a drunkard.
- A. *sharáfat*, f. nobility.
- A. *shararat*, f. wickedness, depravity.
- A. *sharh*, f. explanation, commentary; allowance, pay.
- P. *sharh-wár*, a. explicitly explanatory.
- A. *sharí*, a. lawful, religious.
- A. *sharíf*, a. noble, eminent.
- A. *sharík*, m. a partner, a friend. *Sharík karná*, to make a partner. *Sharík honá*, to be a partner.
- A. *sharír*, a. vicious, wicked.
- P. *sharm*, f. bashfulness, modesty, shame.
- P. *sharmanda*, a. blushing, bashful.
- P. *sharmandagí*, f. bashfulness, shame, disgrace.
- A. *sharr*, f. wickedness, depravity, malignancy.
- A. *shart*, f. condition, stipulation, wager; sign, mark, signal.
- A. *shauq*, m. desire, love, gaiety, cheerfulness, curiosity.
- P. *sháyad*, adv. possibly, probably, perhaps.
- P. *sher*, m. a tiger, a lion.
- A. *shiqr*, m. poetry, verse.
- A. *shiddat*, f. violence, force, adversity, affliction.
- P. *shigáf*, m. split, rent, fissure, crack, crevice.

- P. *shigúfa*, m. a flower, a bud.  
 P. *shikam*, m. the belly.  
 P. *shikam-parwar*, m. a glutton.  
 P. *shikár*, m. hunting, prey, game, plunder, perquisites. *Shikár karná* or *khelná*, to hunt.  
 P. *shikárgáh*, f. place for hunting in.  
 P. *shikárí*, a. relating to hunting. m. a fowler.  
 P. *shír*, m. milk.  
 P. *shíra*, m. syrup; new wine; must.  
 P. *shír-brinj*, m. rice-milk.  
 P. *shírín*, a. sweet, pleasant, gentle.  
 P. *shíríní*, f. sweetness; eloquence.  
 A. *shirk*, m. company, society; paganism, infidelity.  
 A. *shirkat*, f. partnership, society.  
 P. *shír-mál*, f. bread made with milk.  
 P. *shísha*, m. glass-bottle, a glass.  
 P. *shish-gar*, m. a glass-maker.  
 P. *shish-garí*, f. glass-making.  
 P. *shishí*, f. a small glass.  
 P. *shítáb*, m. haste. adv. quickly, speedily.  
 P. *shítábí*, f. quickness, haste. adv. quickly.  
 P. *shokh*, a. mischievous, wanton, insolent.  
 P. *shokhí*, f. mischief, pertness, humour, coquetry.  
 P. *shor*, m. cry, noise, disturbance; salt, very bitter.  
 P. *shora*, a. marshy, barren (ground); m. nitre.  
 A. *shuá*, f. light, splendor, sunshine.  
 A. H. *shubha karná*, v. a. to doubt, suspect. *Shubha honá*, to be in doubt.  
 A. *shujáat*, f. bravery.  
 A. *shukr*, m. thanks, gratitude. *Shukr karná*, to thank.  
 A. P. *shukr-guzár*, a. grateful.  
 A. P. *shukr guzárí*, f. gratitude.  
 A. *shuhrat*, f. renown, fame, report, rumour.  
 A. *shuru*, m. beginning. *Shuru karná*, to begin.  
 P. *shutur*, m. a camel.  
 P. *shuturi-bemahár*, a. without restraint, like a camel without a rope in its nose.  
 A. *shuúr*, m. wisdom, intelligence, knowledge.  
 S. *sídhá*, a. straight, opposite, simple, fair.  
 A. *sidq*, m. truth, sincerity.  
 A. *sífat*, f. praise, quality, manner; and adjective.  
 A. *sihat*, f. health, soundness, accuracy.  
 A. *sijda*, m. bowing in adora-

- tion to God. *Sijda karná*, to worship.
- P. *Sikandar*, m. Alexander.
- S. *sikháná*, v. a. to teach; to chastise.
- S. *sikhánewálá*, m. a teacher.
- S. *sikhláná*, v. a. to teach.
- S. *sikhlánewálá*, m. a teacher.
- S. *sikhná*, v. a. to learn, to acquire.
- S. *siláná*, v. a. to cause to sew.
- P. *sína*, m. breast, bosom.
- S. *sínchná*, v. a. to irrigate.
- S. *sindh*, m. sea, ocean; the name of a district; a hole.
- H. *sínk*, f. the culm of grass of which brooms are made.
- P. *sipáh*, m. soldiers; an army.
- P. *sipáhi*, m. a soldier.
- P. *sipahr*, m. the sphere, celestial globe, sky; fortune, world.
- P. *sipahrí*, f. afternoon.
- P. *sipar*, f. a shield, a target.
- S. *sir*, m. the head, the top.  
*Sir phirná* or *phiráná*, to turn the head. *Sir jhukáná*, to hold down the head.
- S. *sirá*, m. extremity.
- A. *sirát*, f. a road.
- A. *sirát*, f. disposition, nature, qualities, way of life.
- P. *sirdár*, m. a chief, a headman.
- S. *sirháná*, m. the head part of any thing, the pillow.
- P. *sirka*, m. vinegar.
- A. *sirr*, m. a secret, a mystery.
- P. *stýáh*, a. black, unfortunate, bad.
- A. *siyásat*, f. government, punishment, pain.
- S. *soch*, m. consideration, reflection.
- S. *sochná*, v. a. to consider, meditate.
- P. *sohan*, f. a file; a whetstone.
- S. *sompná*, v. a. to deliver over, give in charge, consign.
- S. *soná*, v. n. to sleep; to die. m. gold. [tle.
- H. *sonfá*, m. a club, mace, pestle.
- S. *sot*, a spring.
- P. *sozák*, m. a gonorrhœa; a clap.
- S. *súar*, m. a hog.
- A. *subh*, f. morning, dawn.
- A. *subhán*, m. praising (God); a title of the Deity.
- S. *subhítá*, m. leisure, opportunity, favourable time or place. *Subhítá páná* or *milná*, to obtain a favourable time or place.
- P. *súd*, m. profit, interest, usury.
- H. *sudaul*, a. well-shaped, graceful.
- P. *súfi*, m. wise; a Sufi.
- A. *suhbat*, f. society, an assembly, a fair; coition; discourse. *Suhbat garm*

- rakhná*, to maintain warm friendship.
- H. *sújhá*, v. n. to be visible, to be seen, to be able to see.
- S. *sulánd*, v. a. to put to sleep, to kill.
- A. *sulh*, f. peace, reconciliation, treaty, truce. *Suhl karná*, or *karlená*, to make peace.
- A. *Sulimán*, m. Solomon.
- A. *sultán*, m. a prince, a sovereign.
- A. *sultání*, a. regal. f. a kind of broad cloth.
- A. *sulúk*, m. road, way, manner; intercourse, civility, attention. *Sulúk karná*, to treat, to proceed with, to treat with kindness.
- F. *sum*, m. a hoof.
- S. *sínghá*, v. a. to smell.
- S. *sunná*, v. a. to hear, so *suná jáná*.
- F. *supurd karná*, v. a. to give in charge, to consign.
- A. *suráb*, m. a vapour, resembling the sea at a distance.
- S. *súraj*, m. the sun.
- F. *súrákh*, m. a hole, orifice, passage.
- A. *súrat*, f. form, face, appearance, portrait, manner, condition, state.
- F. *sust*, a. relaxed, lazy, slow, languid, feeble.
- S. *sustáná*, v. n. to rest.
- F. *sustí*, f. relaxation, laziness, dilatoriness. *Sustí ohhor-ná*, to cause to be idle. *Sustí karná*, to be idle.
- S. *susur*, m. father-in-law.
- H. *sút*, thread.
- L. *Syracuse*, proper name.
- A. *tqaddí*, f. extortion, tyranny, cruelty. *Tqaddí karná*, to oppress, to injure.
- A. *tqaiyun*, m. manifestation, appointment.
- A. *tqám*, m. victuals, eating.
- A. *ta-ammul*, m. meditation, reflection, purpose. *Ta-ammul karná*, to collect one's self, to consider, to reflect.
- A. *tqaruz*, m. resistance. *Tqaruz karná*, to resist, to hinder.
- A. *ta-assuf*, m. pining, lamenting. *Ta-assuf karná*, to grieve.
- S. *tab*, adv. then, at that time, afterwards.
- F. *táb*, f. heat; light; power; endurance; rage; contortion.
- A. *tabá*, m. nature, genius, quality, disposition.
- F. *tabáh*, a. bad, wicked, depraved, spoiled. *Tabáh kar dená*, to ruin. *Tabáh karná*, to spoil. *Tabáh honá*, to be depraved.

- P. *tabáhi*, f. wickedness, depravity, ruin, perdition. *Tabáhi men áná*, to lead into wickedness.
- A. *tabaf*, a. natural, innate.
- A. *tabaq*, m. a cover; a plate, a leaf, a dish; story of a house, &c. plu. *tabqát*.
- A. *tábi*, a. dependent, follower, subject. *Tábi karná*, to control, to subject. *Tábi honá*, to be dependent, to be subject.
- A. *tabí'at*, f. genius, nature, disposition, temperament; essence, property.
- A. *tabíb*, m. a physician.
- A. *tabl*, m. a drum.
- P. *tadarw*, m. a pheasant.
- A. *tadbír*, f. deliberation, counsel, opinion, advice, government, management.
- A. *tafáwat*, m. distance, difference. a. distant.
- A. *tafríh*, f. rejoicing, exhilarating, amusement.
- A. *taghaiyur*, m. change, alteration, removal.
- A. *taghír*, f. alteration, change. a. changed, discharged, dismissed.
- A. *tahá-if*, m. (plu. of *tuhfa*), rarities, curiosities, presents.
- A. *tahárat*, f. purity, cleanliness.
- A. *tahlíl*, f. the act of praising God.
- A. *tahqíq*, f. investigation, ascertainment. *Tahqíq karná*, to ascertain, to inquire.
- A. *tahrík*, f. agitation, incitement. *Tahrík karná*, to tempt.
- A. *tahrík karnewálá*, m. a tempter. [tom.]
- A. *tahtaní*, f. lower part, bottom.
- A. *táir*, a. flying. m. a bird.
- H. *tairna*, v. n. to fly.
- A. *taiyár*, a. ready, prepared, finished, complete. *Taiyár karná*, to get ready. *Taiyár honá*, to be ready.
- P. *táj*, m. a diadem, a cap, a crest.
- A. *tajarrud*, m. living in solitude, solitude, celebrity.
- A. *tajassus*, f. spying, search, inquiry, curiosity.
- A. *tajáwuz*, m. transgression, error. *Tajáwz karná*, to err, to deviate, to stray.
- A. *tajriba*, m. experiment, probation. *Tajribakár*, a. expert.
- A. *tajwíz*, f. consideration, investigation, judgment. *Tajwíz karná*, to consider.
- H. *ṭaká*, m. a copper coin equal to two paisá.
- A. *takabbur*, m. arrogance, haughtiness, pride.



- A. *tákhír*, f. delay, procrastination, impediment. *Tákhír karná*, to hinder. *Tákhír honá*, to delay.
- Р. *takht*, m. a throne.
- Р. *takhta*, m. a plank, a stool; a bier; a sheet of paper; a bed of flowers, &c.
- Р. *takht-gáh*, f. the royal residence, metropolis.
- Р. *takht zarrín*, m. a golden throne.
- A. *taklíf*, f. ceremony, trouble. *Taklíf dená*, or *karná*, or *pahuncháná*, to annoy.
- A. *takná*, v. n. and a. to be looked at; to look at, to observe, to watch.
- Р. *takya*, m. a pillow, the reserve of an army, reliance. *Takya karná*, to support, to encourage.
- A. *táqlá*, m. the Most High.
- A. *tala*, a. rising, appearing. m. fortune, prosperity, destiny; the dawn.
- A. *talab*, f. pay, wages; desire, demand.
- Р. *táláb*, m. a pond, a tank.
- A. *talaf*, m. ruin, destruction, loss, prodigality. *Talaf karná*, to waste, to consume.
- A. *taláft*, f. compensation, recompence, amends.
- A. *talásh*, f. search. *Talásh karná*, to search for.
- S. *tale*, adv. below, down, under.
- A. *tálim*, f. teaching, copying. *Tálim karná*, to teach, to instruct.
- Р. *taláh*, a. bitter, acrimonious, malicious, sorrowful.
- Р. *taláht*, f. bitterness.
- A. *tálluq*, f. relationship, connexion, dependance.
- A. *tahwár*, f. a sword.
- A. *tama*, f. avarice, greediness.
- A. *tamám*, a. entire, perfect, complete. *Tamám honá*, to be finished, to die.
- A. *tamanná*, f. request, wish, prayer, inclination.
- A. *tamárus*, m. feigning a disease.
- A. *tamáshá*, m. an entertainment, show, spectacle, sight.
- A. *tamaseuk*, m. note of hand, bond, receipt.
- A. *tambáh*, f. admonition, correction, beating, punishment.
- М. *tambú*, m. a tent.
- A. *tambúr*, m. a Turkish guitar, a drum.
- A. *támj*, a. covetous.
- A. *tamíz*, f. discernment, judgment, discretion.

- A. *tamsíl*, f. comparison, allegory, parable.
- R. *tan*, m. the body, person.  
*Tan chhipáná*, to hide the body or one's self.
- A. *tán*, m. blame, reproach; striking with a spear.
- R. *tang*, a. straight, tight, narrow, distressed, sad.
- H. *táng*, f. the leg.
- R. *tangdastí*, f. parsimony, poverty, inability.
- R. *tangi*, f. straightness, narrowness, poverty.
- R. *tanhá*, a. alone, solitary, only, single.
- R. *tanhá-í*, f. loneliness, solitude.
- A. *tanín*, m. a dragon.
- R. *tanḵhwáh*, f. wages.
- S. *tanná*, v. n. to stretch, to sit upright.
- R. *tanúr*, m. an oven, a stove.
- R. *tap*, f. fever.
- H. *ṭapakná*, v. n. to drop when ripe; to drop, to distil; to throb.
- A. *táq*, m. an arch, cupola; a recess in a wall; a window; a fold. a. unique, odd.
- A. *táqat*, f. strength, power, force.
- A. *taqázá*, m. dunning, exacting, urgency, importunity. *Taqázá karná*, to dunn or tease.
- A. *taqsim*, f. dividing, division, (in arith.) *Taqsim karná*, distributing. *Taqsim karná* or *dená*, to distribute.
- A. *taqsir*, f. fault, crime, blame.
- A. R. *taqstrwár*, a. blamable, guilty.
- R. *tar*, a. moist, wet, fresh, green; a particle of comparison; as *badtar*, worse.
- A. *taraddud*, m. irresolution, hesitation; debating, rejecting.
- A. *taraf*, f. side, quarter, extremity.
- A. *taran*, f. manner, mode. *Tarah-ba-tarah*, adv. in various ways.
- A. *tarak*, m. abandoning, leaving. *Tarak karná*, to leave.
- A. *taraqqí*, f. promotion, advancement, increase, proficiency.
- R. H. *taráshná*, v. a. to cut or clip, to shave, to shape out.
- R. *tar-ba-tar*, a. completely wet.
- A. *tarbiyat*, f. education, instruction, tuition, correction.
- R. *tari*, f. moisture, freshness; sugar.
- A. *tárf*, f. explanation, praise, assertion. *Tárf karná*, to explain.

- P. *tárik*, a. dark.
- A. *taríq*, f. way, road; manner, custom; rite, religion.
- A. *taríqa*, m. way, path; manner, mode; religion.
- A. *tarjama*, m. translation, interpretation.
- H. *tarkárí*, f. esculent vegetables.
- P. *tarkash*, m. a quiver.
- H. *tarke*, adv. in the morning, early.
- H. *tars*, m. mercy, compassion.  
P. fear. *Tars karná*, to compassionate.
- P. *tarsnák*, a. timid, cowardly.
- A. *tarz*, f. form, manner.
- A. *tasallí*, f. consolation, comfort.
- A. *tasarruf*, m. possession, use, sway; expenditure, extravagance. *Tasarruf karná*, or *tasarruf men láná*, to take possession of.
- A. *tasawwar*, m. imagination, reflection, fancy, preception.
- A. *tasbíh*, f. the act of praising God; a rosary.
- A. *tasdí*, f. the head-ache, affliction, trouble, perplexity.
- A. *tasdíq*, f. verifying, attesting; appeal.
- A. *tashrif*, f. honoring, exalting.
- P. *tashí*, m. a large bason, ewer or cup.
- A. *taslím*, f. delivery, consignment, recommending to the protection of another, saluting respectfully. *Taslím bajáná* or *bajá láná*, to make obeisance.
- A. *taslímát*, (plural of *taslím*), salutations.
- A. *tásír*, f. effect, impression, penetration.
- A. *taswír*, f. a picture, an image.
- A. *tauba*, f. penitence, conversion. *Tauba karná*, to repent.
- A. *taufíq*, f. the completion of one's wishes, the favour of God. *Taufíq bakhshná*, to grant favour.
- A. *tauq*, m. a collar, yoke; necklace, ring.
- A. *tauír*, f. honouring, respecting, treating with ceremony.
- A. *taur*, m. mode, manner, way.
- A. *táús*, m. a peacock.
- A. *tawajjuh*, f. regarding, attending to, kindness, favour.
- A. *tawakkul*, m. trust in God, reliance, faith, resignation. *Tawakkul karná*, to resign to God.

- P. *tawáná-í*, f. power.
- P. *tawángar*, a. rich, powerful.
- P. *tawangarf*, f. riches; being rich.
- A. *tawagqe*, f. expectation, hope, desire, request. *Tawaggu rakhná*, to put trust in, to hope for.
- A. *tawagquf*, m. delay, pause, hesitation, patience.
- A. *tawázu*, f. humility, attention, empty compliment.
- A. *tawíla*, m. a tether, foot-band. *Tawela*, a stable, stall.
- P. *táza*, a. fresh, new, fat, green, young, happy.
- A. *tazarru*, m. supplication, lamentation.
- A. *tazhik*, f. mocking, derision, ridicule.
- A. *tázim*, f. reverence, honour, politeness.
- P. *tegh*, f. a scimitar.
- H. *tekná*, v. a. to support, to prop.
- s. *tel*, m. oil.
- P. *tez*, a. sharp, pungent; strong, swift.
- P. *tez-hosh*, a. intelligent, quick of apprehension.
- P. *tez-rau*, a. fast-going.
- P. *tezrau-í*, f. rapidity.
- H. *thag*, m. a robber, a cheat.
- H. *thaharná*, v. n. to be stopped, to be fixed, to stop, stay, be settled.
- H. *thailí*, f. a purse tied round the waist, a bag.
- s. *thakná*, v. n. to be wearied, to tire. *Thak jóná*, ditto.
- s. *thámbná*, v. a. to support, to prop, to protect.
- s. *than*, m. udder.
- H. *thandá*, fem. *thandí*, a cold.
- H. *thanná*, v. n. to be fixed, ascertained. *Thaná*, v. a. to fix.
- H. *thánná*, v. a. to resolve, determine, be intent on, to settle, perform.
- H. *thathá*, m. fun, sport, jest.
- H. *thatholí*, f. fun, humour, sport, joking.
- H. *thik*, a. exact, even, accurate, complete, just, fit, right.
- H. *thorá*, fem. *thorí*, a. little, small, scarce, seldom, less.
- H. *thidí*, f. a locust.
- A. *tifl*, m. an infant, a child, a young animal.
- A. *tifí*, f. infancy.
- A. *tijárat*, f. trade, commerce. *Tijárat karná*, to trade.
- H. *tlá*, m. a rising ground, a hillock, a ridge.
- A. *tilism*, m. a talisman, a spell.
- s. *tin*, a. three.
- A. *tinat*, f. a piece of clay; nature, disposition.

- P. *tír*, m. an arrow; a beam.  
 s. *tís*, a. thirty.  
 P. *tishnagí*, f. thirst; temptation.  
 s. *tísrá*, fem. *tísri*, a. third.  
 L. *Títus*, m. proper name.  
 H. *tokná*, v. a. to interrogate, to prevent, to challenge; to look with an evil eye.  
 H. *toknewálá*, a. narrowly inspecting.  
 s. *tolá*, m. a denomination of weight.  
 s. *tolná*, v. a. to weigh, to balance, to confront.  
 T. *top*, f. a cannon, a gun.  
 H. *topí*, f. a hat.  
 H. *torá*, m. scarcity, want; a purse containing 1000 rupees.  
 s. *torná*, v. a. to break, to change, (as coin).  
 P. *tosha*, m. provision for a journey.  
 H. *totá*, m. a parrot.  
 P. *túda* or *toda*, m. a mound, a heap.  
 A. *túfán*, m. a deluge, the general deluge; a storm of wind and rain.  
 A. *tuhfa*, m. a curiosity, a present. a. rare, excellent, wonderful.  
 A. *tuhmat*, f. suspicion, accusation.  
 P. *tukhm*, m. seed, an egg.  
 s. *tukrá*, m. a piece, a division, a bit, a morsel.  
 s. *tukr-gadá*, m. a beggar for a bit of bread.  
 A. *túl*, m. length.  
 A. *týma*, m. victuals, bait, dinner.  
 P. *tund*, a. active, hot-spirited, fierce, acrid.  
 P. *tundí*, f. fierceness, activity.  
 P. *tund-mizáj*, a. hot-headed, passionate.  
 A. P. *Turk*, m. a soldier, a Musalmán.  
 s. *turt*, adv. instantly, quickly, directly, presently, immediately.  
 P. *túti*, f. a parrot, a paroquet.  
 H. *tutli*, f. lisping.  
 s. *tútíná*, v. n. to be broken, to fail, to break forth upon. *Tút jáná*, ditto ditto, and to become ill.  
 H. *uchakká*, m. a thief, a pick-pocket.  
 H. *udhir*, ad. thither.  
 s. *ukhápná*, v. a. to root up, to break, or pluck up.  
 H. *ulaťná*, v. a. & n. to pervert, subvert, thwart; to be reversed, turned over.  
 A. *ulfat*, f. friendship, familiarity, affection. *Ulfat karná*, to form friendship, to be intimate.  
 H. *uljhaná*, v. a. to entangle.

- P. *umed*, f. hope, expectation.  
*Umed rakhná*, to hope, to trust.
- P. *umedwár*, a. hopeful, hoping, expecting, an expectant.  
*Umedwár honá*, to be hoping.
- P. *umedwártí*, f. expectation, hope. *Umedwártí karná*, to entertain hope.
- A. *umr*, f. age, lifetime. *Umar daráz honá*, v. n. to be old.
- A. *umuq*, m. depth, profundity.
- S. *unchá*, a. high, tall, above, steep; loud.
- S. *unglí*, f. a finger.
- S. *únt*, m. a camel.
- A. *uqáb*, m. an eagle.
- S. *uráná*, v. a. to cause to fly, to squander, to entice.  
*Urá dená*, to waste.
- H. *uránnhú honá*, or *uránnhú ho jáná*, v. n. to fly away, to disappear.
- H. *urjáná*, v. n. to fly away.
- S. *urná*, v. n. to fly.
- A. *uryán*, a. naked.
- A. *ustád*, m. a teacher, preceptor, master.
- H. *ustakhwan*, m. a bone; the stone of a fruit.
- S. *utárná*, v. n. to descend, to alight, to subside, to decrease, to pass over.
- S. *utárná*, v. a. to cause to alight, or descend.
- S. *uḥána*, v. n. to lift or raise up, to take away.
- H. *uḥjáná*, v. n. to depart.
- H. *uḥkhará honá*, v. n. to stand up.
- S. *uḥná*, v. n. to rise up; to be abolished.
- A. *uzr*, m. excuse. *Uzr karná*, to excuse.
- A. *uzr-khwah*, a. apologising.  
*Uzr-khwahí karná*, to apologize.
- A. *wabál*, m. an unhealthy climate, a fault, crime; pest, plague. a. painful, vexatious.
- A. *wáda*, m. a promise, vow, bargain.
- A. *wafá*, f. performing a promise, sincerity, fidelity.  
*Wafá karná*, to perform.
- P. A. *wafádár*, a. sincere, faithful.
- A. *wafádártí*, f. sincerity, fidelity.
- A. *wafái*, f. fidelity, sincerity.
- H. *wahán*, adv. there, thither, yonder.
- H. *wahí*, pro. he himself, that very (person).
- A. *wáhid*, a. one, sole, individual, single.
- A. *wahm*, m. imagination, idea, conjecture, opinion.

- Wahm karná*, to indulge in whims, conjectures, &c.
- A. *wahshí*, a. wild, savage. m. a wild beast.
- A. *wahúsh*, m. wild beasts.
- A. *waíd*, f. threatening, promising.
- P. *wairán*, a. desolated, laid waste, depopulated.
- H. *waisá*, a. in that manner, so, like that, such.
- A. *wáiz*, m. a monitor, preacher, adviser.
- A. *wajh*, f. cause, reason, mode, manner, face, appearance; wages, money.
- H. A. *wájib honá*, v. n. to be necessary, expedient, worthy, proper.
- A. *wakíl*, m. an agent, a counsellor.
- A. *walí*, m. a prince, master, saint; a servant, slave.
- A. *wálí*, m. a prince, chief, superior, master.
- H. P. *wápas dená* or *karná*, v. a. to return, give back. *Wápas lená*, to take back.
- A. *waqár*, m. dignity, estimation; steadiness, constancy; modesty, honor.
- S. A. *wáqiá honá*, v. n. to befall, happen, appear.
- S. A. *wáqif honá*, v. n. to be acquainted with, to be intelligent, sensible.
- A. *waqr*, m. dignity, honour, character. a. mild, modest.
- A. *waqt*, m. time, season, opportunity.
- A. *waqú*, m. a contingency, event, happening.
- A. *waqúf*, a. understanding, experience, wisdom.
- A. *warag*, m. a leaf (of a book), a card, a slice.
- A. *wárid*, a. coming, arriving, being present. *Wárid honá*, to arrive.
- A. *wáris*, m. an heir, master, lord, owner.
- A. *warša*, m. heritage.
- A. *wasát*, f. latitude, space, extent; leisure, opportunity.
- A. *wasf*, m. praise, encomium, virtue, worth.
- A. *wasíq*, a. extensive, large, spacious.
- A. *wasíla*, m. affinity; cause, conjuncture; support; means, patronage.
- A. *wasíyat*, f. last will and testament; precept, mandate; making a will.
- A. *wásta*, prep. on account of, for the sake of, because.
- A. *watad*, m. a peg or pin; plu. *autád*.
- A. *watan*, m. native country, home, abode.
- A. *wazír*, m. a minister of state.

- A. *we*, they, those; plu. of *wuh*.
- A. *wiláyat*, f. an inhabited country, dominion, a foreign country; Europe.
- H. *wuh*, pro. he, she, that, it.
- A. *wujúd*, m. invention, existence, essence, body.
- P. *yád*, f. memory, recollection.
- P. *yagána*, a. kindred, single, sole, incomparable; unanimous.
- H. *yahan*, adv. here.
- A. *yajúj*, Gog.
- P. *yak*, a. one, a, an.
- P. H. *yak-á-yak-áná*, v. n. to come immediately.
- P. *yak-qalam*, a. consistent as a writer; all, altogether.
- P. *yaktá*, a. single, unique.
- P. *yaktái*, f. singleness.
- A. *yagín*, m. certainty. a. certain, true.
- A. *yáqút*, m. a ruby.
- P. *yár*, m. a friend, lover, an assistant.
- A. *yarqán*, m. the yellow jaundice.
- A. *yásúb*, king of the bees.
- H. *yih*, pro. this.
- H. *yihí*, this, same.
- A. *yiráho*, m. Jericho.
- A. *yunn*, m. felicity.
- A. *zaqm*, m. thinking, opinion, presumption.
- P. *zabán*, f. the tongue, language, dialect; flame of a candle.
- A. *zabar*, adv. above, superior, the vowel point (').
- P. *zabardast*, a. vigorous, violent, oppressive.
- P. *zabardastí*, f. oppression. *Zabardastí karná*, to oppress, to force.
- A. *zabh*, m. a sacrifice, slaughter. *Zabh karná*, to sacrifice, to slaughter.
- P. *záda*, m. a son, child.
- A. *záhid*, m. a monk, a recluse.
- A. H. *záhir karná*, v. a. to manifest. *Záhir honá*, to be evident. So *záhir karná* or *honá*.
- P. *zahr*, m. poison.
- P. *zahr-muhra*, m. the bezoar, an antidote to poison.
- A. *zái*, a. lost, destroyed, fruitless. *Zái karná*, to lose, to destroy.
- A. *zaíf*, a. weak, impotent.
- A. *záil*, a. deficient, failing. *Záil honá* or *ho-jáná*, to fail.
- A. *zakhíra*, m. treasure, provisions, victuals.
- P. *zakhm*, m. a wound, sore, scar. *Zakhmí karná*, to wound. *Zakhmí honá*, to be wounded.
- A. *zakí*, a. acute, fiery.



- A. *zakwát*, f. alms. *Zakwát dená* or *adá karná*, to give alms.
- A. *zálil*, a. abject, contemptible, base.
- A. *zálim*, a. a tyrant; tyrannical.
- A. *zamán*, m. time, an age, the world; fortune; the heavens; tense.
- A. *zumána*, m. as *zumán*.
- A. *zambúr*, m. a hornet, a bee.
- A. *zamharír*, m. cold, intense cold.
- P. *zamin*, f. the earth, ground, soil, country.
- P. *zamíndár*, m. a landlord, land-holder.
- P. *zang*, m. rust; a small bell.
- A. *zání*, m. an adulterer, a whoremonger.
- P. *zanjír*, f. a chain. *Zanjír pahanná*, to put on a (gold) chain.
- A. *zaqúm*, a thorny tree so called.
- P. *zar*, m. gold, riches, wealth, money.
- A. *zarar*, m. injury, damage, affliction, anguish. *Zarar karná*, to injure.
- P. *zard*, a. yellow, pale, vivid.
- P. *zard-ab*, m. pus, matter.
- P. *zári karná*, v. n. to lament, to sigh.
- A. *zarra*, m. an atom, a little.
- P. *zarrín*, a. golden.
- A. *zarúr*, a. necessary, expedient. *Zarúr honá*, to be necessary.
- A. *zarúrat*, f. force, compulsion; want, indigence.
- A. *zát*, f. a mistress, possessor; essence, soul, body, caste.
- P. *zeb*, f. ornament. *Zeb dená*, to suit, to become.
- P. *zer*, prep. under, below, inferior, the vowel point ( , ). *Zer karná*, to overpower, to subdue. *Zer hukm rahná*, to be in subjection.
- P. *zer-biryán*, m. a kind of dish or food.
- P. *zerdast*, a. a subject, vassal; powerless.
- P. *zewar*, m. jewels, ornaments. Plu. *zewarát*. *Zewar pahanná*, to put on jewels, to adorn.
- A. *zikr*, m. remembrance. *Zikr karná*, to mention, to praise.
- A. *zila*, m. a side, a part; a district; a column (of a book).
- A. *zillat*, f. baseness, meanness.
- P. *zín*, m. a saddle.
- A. *ziná*, f. adultery, fornication. *Ziná karná*, to commit adultery.

- A. *zínat*, f. ornament, beauty, elegance.
- P. *zinda*, a. alive, living.
- P. *zindagání*, f. life, existence.
- P. *zindagí*, f. life.
- A. *ziráqat*, f. agriculture, sown field.
- A. *ziyáda*, m. augmentation.  
*Ziyáda karná*, to augment, to increase; (met.) to take away the dinner and table-cloth. *Ziyáda honá*, to be increased.
- A. *ziyáfat*, f. a feast, a banquet; hospitality, invitation.
- P. *ziyán*, m. loss, damage, deficiency. *Ziyán karná*, to destroy.
- P. *ziyánkár*, a. destructive, dangerous.
- P. *ziyánkárí*, f. destructiveness.
- A. *ziyarat*, f. pilgrimage. *Ziyarat karná*, to go on pilgrimage.
- P. *zor*, m. force, strength, violence, vigor, effort, weight.
- P. *zoráwar*, a. powerful, strong.
- P. *zoráwarí*, f. power, force.
- A. *zú*, a lord, (in compos.) endowed with.
- A. *zuhák*, m. name of a king.
- A. *zuhd*, m. continence, devotion.
- A. *zulm*, oppression, injustice.
- A. *zú-l-raqá*, a. possessor of notes or scraps of paper with writing on them.
- P. *zumurrud*, m. an emerald.

## CHAPTER II.

*A few common and useful Words not included in the preceding List.*

### SECTION I.—OF NOUNS.

#### NOUNS MASCULINE.

- |  |   |
|--|---|
| P. <i>afsún</i> , incantation, sorcery.        | A. <i>balgham</i> , phlegm.                                       |
| P. <i>ágház</i> , beginning.                   | P. <i>band</i> , a fastening, bandage.                            |
| P. <i>átn</i> , law; regulation.               | P. <i>banda</i> , a slave or servant.                             |
| P. <i>átina</i> , a looking-glass.             | H. <i>banglá</i> , a thatched house.                              |
| A. <i>ajr</i> , reward.                        | S. <i>bans</i> , a bámbu.   |
| S. <i>akál</i> , famine.                       | S. <i>báns</i> , a bámbu.   |
| P. <i>almás</i> , a diamond.                   | H. <i>burchhá</i> , a spear.                                      |
| S. <i>álú</i> , a potato, or yam.              | H. <i>basúlá</i> , an axe.  |
| S. <i>ám</i> , a mangoe.                       | S. <i>bíghá</i> , twenty <i>katthas</i> , or<br>120 feet of land. |
| H. <i>anannás</i> , a pine-apple.              | P. <i>billaur</i> , crystal.                                      |
| P. <i>andoh</i> , grief.                       | S. <i>bol</i> , myrrh; H. speech.                                 |
| P. <i>angoshtána</i> , a ring; a thim-<br>ble. | P. <i>bosa</i> , a kiss.  |
| A. <i>aqd</i> , a knot, a compact.             | A. <i>burj</i> , a bastion; a sign in<br>the zodiac.              |
| A. <i>aqíq</i> , a cornelian.                  | P. <i>bustán</i> , a flower garden.                               |
| P. <i>árad</i> , flour, meal.                  | P. <i>chákur</i> , a servant.                                     |
| P. <i>ásidná</i> , a whetstone.                | P. <i>chatr</i> , an umbrella.                                    |
| H. <i>átá</i> , flour, meal.                   | S. <i>chhatr</i> , an umbrella.                                   |
| A. <i>atf</i> , favour, kindness.              | P. <i>chihra</i> , the face.                                      |
| A. <i>báb</i> , a chapter; a subject.          | H. <i>chimtá</i> , tongs.   |
| P. <i>bádám</i> , an almond.                   | P. <i>daftar</i> , a book, a journal.                             |
| P. <i>bághcha</i> , a small garden.            | P. <i>dágh</i> , a spot or stain.                                 |
| A. <i>bahr</i> , a bay or gulph.               | A. <i>dáirá</i> , a circle.                                       |
| A. <i>baiána</i> , an earnest.                 | A. <i>dajál</i> , an impostor, anti-<br>christ.                   |
| P. <i>báj</i> , a tax, a tribute.              | A. <i>dalál</i> , a broker.                                       |
| S. <i>baitál</i> , a demon.                    | P. <i>dámád</i> , a son-in-law.                                   |
| H. <i>bajrá</i> , a boat for travelling.       |   |
| S. <i>bakrá</i> , a he-goat.                   |   |

- P. *dangal*, a crowd.  
 H. *darmá*, a mat.  
 P. *dasta*, a handle.  
 P. *dastána*, a glove, a gauntlet.  
 P. *dastár*, a turband.  
 S. *deotá*, a heathen god.  
 P. *dev*, a demon.  
 S. *dharm*, justice, virtue.  
 H. *dhím*, slowness.  
 S. *dhyán*, deep meditation.  
 P. *dídár*, interview.  
 P. A. *dihgán*, a countryman.  
 H. *dúlhá*, a bridegroom.  
 P. *dumbál*, a tail.  
 A. *duráj*, a partridge.  
 A. *faisala*, judicial decree.  
 A. *fásila*, intermediate space.  
 A. *fatíla*, a match.  
 A. *fatwá*, a judicial decrees.  
 A. *fann*, skill ; science.  
 P. *ganj*, a granary.  
 P. *gauhar*, a jewel, a gem.  
 P. *gawáh*, a witness.  
 H. *ghamand*, pride.  
 A. *ghárat*, rapine, plunder.  
 H. *gháw*, a wound.  
 S. *ghol*, butter-milk.  
 H. *girgiṭ*, a lizard.  
 P. *gul*, a rose.  
 P. *gumbaz*, a vault, a dome.  
 A. *habíb*, a lover.  
 A. *hayúlá*, matter as opposed to spirit.  
 A. *haj*, pilgrimage.  
 H. *hálím*, cresses.  
 A. *haluán*, a kid.  
 A. *hammám*, a bath.  
 S. *harná*, a stag.  
 A. *haul*, terror.  
 A. *hawás*, the senses.  
 A. *iyád*, invention.  
 A. *ikhṭiláf*, opposition.  
 A. *intikháb*, selection.  
 A. *intigám*, revenge.  
 A. *iqtidár*, power, authority.  
 A. *ism*, a name ; a noun.  
 A. *istiáfá*, asking forgiveness, deprecating.  
 A. *istifhám*, inquiring, interrogation.  
 A. *istighfár*, asking mercy.  
 A. *istiqbál*, futurity ; ceremony of meeting.  
 S. *jáephal*, nutmeg.  
 H. *jagnú*, a fire-fly.  
 A. *jahwa*, splendour.  
 A. *jarráh*, a surgeon.  
 A. *jaziya*, tribute, poll-tax.  
 H. *jhabbá*, a tassel.  
 A. *jirm*, any inanimate body.  
 S. *kádá*, mud.  
 P. *kadú*, a pumpkin.  
 A. *kafan*, a shroud.  
 S. *kák*, a crow.  
 A. *kalma*, a word or sentence.  
 P. *kangura*, a pinnacle.  
 A. *kasbí*, m. a courtesan ; f. a harlot.  
 H. *kath*, an astringent vegetable extract.  
 A. *khalífa*, a sovereign.  
 P. *khandán*, household.

- P. *khánsámán*, a household steward.
- A. *kharáj*, rent.
- A. *khátna*, circumcision.
- A. *khilál*, a tooth-pick.
- A. *khíma*, a tent.
- S. *koelá*, charcoal.
- S. *kona*, a corner or angle.
- S. *kuhása*, fog.
- S. *kulál*, a potter.
- A. *lahza*, a glance, a moment.
- P. *langar*, an anchor.
- H. *laundá*, a boy, a slave boy.
- A. *luháda*, a wrapper, great coat.
- A. *majmúa*, crowd, assembly.
- P. *majús*, the magi.
- A. *maḥzan*, a magazine.
- S. *mámú*, an uncle.
- S. *máp*, measure.
- G. *marmar*, marble.
- A. *maṣháikh*, elders.
- H. *maṣar*, peas.
- H. *maṣká*, a large earthen jar.
- A. *maulaví*, a learned man.
- P. *miánjí*, a mediator.
- P. *mirzá*, a prince.
- P. *miyán*, a scabbard, the middle.
- A. *mullá*, a master, doctor or learned man.
- A. *munshí*, a teacher of language.
- A. *murabbá*, a preserve.
- A. *muríd*, a spiritual scholar, a disciple.
- A. *murr*, myrrh.
- A. *murshid*, a spiritual teacher or guide.
- P. *nákhudá*, a ship captain.
- A. *nashá*, nausea after intoxication.
- P. *nawála*, a morsel, a mouthful.
- P. *neza*, a spear, javelin.
- A. *nikáh*, marriage. In Bengal, concubinage.
- P. *nirḥ*, market price.
- P. *pá*, foot.
- P. *páekhána*, a necessary.
- P. *paimána*, a measure.
- P. *paláw*, a dish mixed with fowl and rice.
- P. *pamba*, cotton.
- S. *pán*, betel leaf.
- S. *pankhá*, a fan.
- P. *pargana*, a division of country less than a zila.
- P. *parwána*, an order or license.
- H. *patá*, a sign or mark.
- S. *pesháb*, urine.
- P. *pisar*, a boy, a son.
- A. *qafas*, a cage.
- A. *qaidí*, a prisoner.
- G. *qánún*, rule.
- A. *qassáb*, a butcher.
- A. *qubba*, a vault or arch.
- T. *quṭí*, a labourer, a porter.
- A. *qurbán*, a sacrifice, oblation.
- A. *qutb*, axis; polar star.
- A. *rád*, thunder.

- A. *radd*, rejection ; vomit.  
 S. *rájá*, a king.  
 A. *ratl*, a pound, 12 ounces.  
 P. *rawána*, a pass, passport.  
 P. *reza*, a piece, a bit.  
 A. *risála*, a small tract.  
 P. *rukhsár*, the cheek.  
 A. *sadma*, a blow, a dash upon.  
 P. *sag*, a dog.  
 A. *saiyad*, a lord.  
 A. *salíb*, the cross.  
 P. *saman*, a jasmine.  
 A. *sarf*, extravagance.  
 A. *shaiḵh*, an old man, a chief, an elder.  
 P. *shalgham*, a turnip.  
 A. *shamál*, the north.  
 P. *shauḥar*, a husband.  
 P. *shúrbá*, broth.  
 A. *sihr*, enchantment.  
 P. *śm*, silver ; H. flat bean.  
 P. *śitam*, oppression.  
 P. *śitára*, a star.  
 A. *siyára*, a planet.  
 A. *súba*, a province.  
 H. *súká*, quarter of a rupee or 4 anna piece.  
 S. *sunár*, a goldsmith.  
 S. *súp*, a winnowing basket.  
 P. *surma*, collyrium.  
 A. *tadárúk*, search for what is absent.  
 S. *ṭaksál*, a mint.  
 P. *tamáncha*, slap.  
 P. *tambúr*, a drum.  
 A. *tantana*, sound ; pomp.  
 P. *tár*, a thread ; wire.  
 H. *tasma*, a thong or strap of leather.  
 P. *taziyána*, a whip.  
 A. *wasí*, an executor.  
 A. *waswás*, temptation, doubt, perplexity.  
 A. *wáz*, preaching, admonition.  
 A. *wazífa*, salary, allowance.  
 A. *wazú*, ablution.  
 P. *yásmín*, a jasmine.  
 A. *yatín*, an orphan.  
 A. *zafr*, victory.  
 A. *zalál*, error, fault, ruin.  
 A. *zan*, opinion ; suspicion.  
 P. *zanána*, a seraglio.  
 P. *zánú*, the knee.  
 P. *zar-baft*, brocade.  
 A. *zarf*, a large vase.  
 P. *zindán*, a prison.

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### NOUNS FEMININE.

- A. *álat*, a tool or instrument.  
 A. *amání*, security, deposit.  
 A. *ágibat*, end, futurity.  
 A. *áyat*, a sign or mark.  
 P. *ázádagí*, freedom.  
 P. *ázmáish*, trial, proof.  
 S. *bahín*, a sister.  
 A. *bákira*, a virgin.  
 P. *bánú*, a lady.  
 T. *begam*, a lady.

- H. *begárí*, the act of pressing to work, &c.  
P. *bewa*, a widow.  
H. *bhét*, a meeting, a present.  
H. *bolí*, speech, talk.  
H. *burái*, badness, wickedness.  
P. *chákarí*, service.  
P. *charbí*, fat.  
P. *charkhi*, a spinning wheel.  
P. *chárpái*, a bedstead.  
H. *chhinál*, a harlot.  
H. *chúrí*, rings made of glass, &c. and worn on the wrist.  
A. *daláli*, brokerage.  
H. *dhamkí*, threatening.  
P. *fihríst*, a list, index.  
H. *gaddí*, a cushion, a throne.  
S. *ghamorí*, prickly heat.  
H. *godí*, lap, bosom.  
H. *goḡí*, the small-pox.  
H. *gúdrí*, a quilt.  
S. *haldí*, turmeric.  
A. *hijrat*, flight.  
A. *íbrat*, example, warning.  
A. *ímárat*, a building.  
A. *istiánat*, asking help, assistance.  
A. *izáfat*, addition, positive case.  
H. *jóru*, a wife.  
S. *kaurí*, a small shell used as coin.  
P. *khámoshi*, silence.  
P. *khátún*, a lady.  
S. *khichrí*, a dish of rice, dal, &c.  
P. *khúrramí*, cheerfulness.  
H. *kobí*, a cabbage.  
P. *lášh*, a corpse.  
H. *lei*, paste.  
H. *luchámí*, libertinism.  
A. *luḡhat*, a dictionary.  
P. *mazdúrí*, price of labour, wages.  
P. *murḡhábí*, a water-fowl.  
A. *nizámat*, administration of criminal justice.  
P. *paidáish*, creation, birth.  
S. *pancháyat*, a meeting for inquiry; inquest.  
P. *pársái*, chastity, purity.  
H. *paslí*, a rib.  
S. *paṡṡí*, a bandage.  
P. *pursish*, inquiry after health, &c.  
P. *pusht*, ancestry, generation.  
U. *qainchí*, scissors.  
A. *qumrí*, a turtle dove.  
A. *rihlat*, departure, death.  
A. *shariát*, law.  
A. *shatranjí*, a kind of carpet.  
A. *shaukat*, dignity, state.  
H. *sípi*, a shell.  
S. *súí*, a needle.  
A. *sunnat*, circumcision.  
A. *táqt*, obedience.  
A. *tafsír*, explanation, commentary.  
A. *tákíd*, strict injunction.  
A. *taqwím*, an almanac.  
A. *tariḡh*, a date, æra.  
P. *tárikí*, darkness.

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| <p>A. <i>tarkīb</i>, composition, mixture.</p> <p>A. <i>tashbīh</i>, a simile, or comparison.</p> | <p>P. <i>turs̄hī</i>, sourness, acidity.</p> <p>P. <i>yagānagī</i>, unanimity.</p> <p>A. <i>zalmat</i>, darkness.</p> <p>P. <i>zan</i>, a woman.</p> |
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## SECTION II.—ADJECTIVES.

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| <p>P. <i>ābī</i>, watery.</p> <p>H. <i>abkā</i>, present (time).</p> <p>A. <i>ablaq</i>, pye-bald.</p> <p>A. <i>qālm</i>, destitute.</p> <p>H. <i>adkhlā</i>, <i>adkholā</i>, half blown.</p> <p>P. <i>afshurda</i>, pressed, filtered.</p> <p>P. <i>āfsurda</i>, frozen, faded, sad.</p> <p>P. <i>afzūn</i>, increasing.</p> <p>P. <i>āghashta</i>, moistened, mixed.</p> <p>P. <i>āhanī</i>, <i>āhanīn</i>, of iron.</p> <p>A. <i>ajnaḥ</i>, <i>ajnaḥī</i>, foreign, strange.</p> <p>A. <i>qālm</i>, learned.</p> <p>A. <i>qmalī</i>, artificial, practical.</p> <p>A. <i>amīn</i>, faithful.</p> <p>A. <i>qamīq</i>, deep.</p> <p>P. <i>amīrāna</i>, lordly.</p> <p>A. <i>qamūm</i>, common.</p> <p>P. <i>andak</i>, a little, a few.</p> <p>P. <i>andarīn</i>, internal.</p> <p>S. <i>andhlā</i>, blind.</p> <p>S. <i>andhyārā</i>, blind.</p> <p>A. <i>aqīm</i>, barren.</p> <p>P. <i>āramīda</i>, at ease.</p> <p>A. <i>arghawānī</i>, purple.</p> <p>A. <i>qrizī</i>, accidental.</p> <p>P. <i>arjmand</i>, beloved ; happy.</p> <p>P. <i>arzān</i>, cheap.</p> <p>A. <i>arzaq</i>, blue.</p> | <p>P. <i>āshkārā</i>, clear, known.</p> <p>P. <i>āshufta</i>, distracted.</p> <p>A. <i>q̄sī</i>, or <i>māq̄sī</i>, sinning, a sinner, sinful.</p> <p>A. <i>asī</i>, original, noble.</p> <p>A. <i>q̄tir</i>, odoriferous.</p> <p>A. <i>auwal</i>, first, best.</p> <p>P. <i>āweza</i>, pendent.</p> <p>P. <i>āyanda</i>, future.</p> <p>A. <i>azqf</i>, very weak.</p> <p>P. <i>āzārī</i>, sick.</p> <p>A. <i>q̄zīm</i>, great.</p> <p>A. <i>q̄zim</i>, resolved, determined.</p> <p>P. <i>bā-asar</i>, effectual.</p> <p>P. s. <i>bad-chāl</i>, flagitious.</p> <p>P. <i>bad-chashm</i>, malignant, evil-eyed.</p> <p>P. <i>bad-dīl</i>, suspicious.</p> <p>P. <i>bādī</i>, flatulent.</p> <p>A. <i>badīā</i>, novel.</p> <p>P. <i>bad-sakūkī</i>, ill-mannered, wicked.</p> <p>P. <i>bad-zabān</i>, abusive.</p> <p>P. <i>bad-zāt</i>, wicked.</p> <p>P. <i>bahādur</i>, brave.</p> <p>P. <i>bahārī</i>, vernal.</p> <p>H. <i>bahrā</i>, deaf.</p> <p>A. <i>bahrī</i>, maritime.</p> <p>H. <i>bāīn</i>, left, to the left.</p> |
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- P. *bá-maza*, delicious.  
 P. *bá-murawat*, manly.  
 S. *bányh*, barren.  
 P. *barábar*, level, equal.  
 P. *bárání*, rainy.  
 P. *barbád*, destroyed.  
 P. *bar-gazída*, chosen.  
 P. *bárik*, fine, subtle.  
 A. *bar-taraf*, aside, dismissed.  
 P. *bá-tadbír*, prudent.  
 P. *bá-tamiz*, judicious.  
 H. *bátúnf*, talkative.  
 P. *bá-wafá*, faithful.  
 P. *be-árám*, sick.  
 P. *bedár*, wakeful.  
 P. *be-dard*, unfeeling.  
 P. *be-dil*, heartless.  
 P. *be-fáida*, useless, unprofitable.  
 P. *be-fikr*, careless.  
 P. *be-gunáh*, faultless.  
 P. *be-ikhtiyár*, involuntary.  
 P. *be-khabar*, careless.  
 H. *be-mát*, of a different mother.  
 P. *be-parwá*, fearless.  
 P. *be-qadar*, worthless.  
 P. *be-qiyás*, inconceivable.  
 P. *be-sh*, good; more.  
 P. *be-taqat*, innocent.  
 P. *be-wafá*, faithless.  
 P. *be-zár*, disgusted.  
 H. *bhar*, *bhará*, full.  
 P. *bisayár*, many, much.  
 S. *bujhail*, laden.  
 P. *burd-bár*, patient.  
 H. *changá*, healthy, cured.  
 H. *chaptá*, flattened.  
 H. *chaukas*, clever, cautious.  
 H. *chikkan*, clean.  
 H. *chhipá*, close, hidden.  
 A. *dákhil*, entering, entered.  
 P. *dáman-gír*, dependant on, attached to.  
 P. *dang*, astonished, foolish.  
 P. *dardmand*, afflicted, sympathizing.  
 P. *daulatmand*, rich.  
 P. *diláwar*, brave.  
 P. *dil-band*, attractive.  
 P. *dil-chasp*, pleasant.  
 P. *diler*, bold.  
 P. *dil-gír*, melancholy.  
 P. *dil-shikasta*, broken-hearted.  
 P. *do-díla*, double-minded.  
 P. *durusht*, rough, fierce.  
 S. *ekthá*, *ikaṭṭhá*, collected together.  
 A. *fahim*, intelligent.  
 A. *faiyáz*, liberal.  
 A. *fúkhír*, excellent.  
 P. *farákh*, wide, ample.  
 P. *farámosh*, forgotten.  
 P. *faráz*, high, exalted.  
 P. *farbih*, fat.  
 P. *furefta*, deceived, enamoured.  
 A. *fúriqh*, free, at leisure.  
 P. *faro-mándá*, tired, dejected.  
 P. *farrukh*, happy.  
 P. *fathyáb*, victorious.  
 A. *fazíh*, infamous, disgraceful.

A. *fázil*, excellent, learned.  
 A. *fazúl*, exuberant.  
 P. *fikrmand*, thoughtful.  
 P. *firoz*, *fírozmand*, fortunate, victorious.  
 P. *garámí*, dear, precious.  
 P. *gardan-kash*, haughty, stubborn.  
 H. *ghábrá* or *ghabrá*, confused.  
 A. *gháfil*, senseless, negligent.  
 A. *ghafúr*, clement, forgiving.  
 A. *gháib*, absent.  
 P. *ghairatmand*, jealous, emulous.  
 A. *ghálíb*, victorious.  
 P. *ghaltán*, rolling.  
 H. *ghamágham*, thick, crowded.  
 S. *ghasílá*, grassy.  
 H. *gháyal*, wounded.  
 A. *ghayúr*, jealous, high-minded.  
 H. *gherá*, round, surrounded.  
 P. *giriftá* or *girifta*, taken.  
 P. *gum*, *gum-shuda*, lost.  
 P. *gúnágún*, variegated, various.  
 P. *gunáhgár*, sinning, a sinner.  
 P. *gursana*, hungry.  
 P. *guzída*, chosen.  
 A. *hádiq*, *háziq*, ingenious.  
 A. *halím*, mild, affable.  
 P. *ham-shakl*, like in appearance.  
 H. *hansoř*, facetious.  
 A. *haqíqí*, real, true.  
 A. *haram*, sacred, forbidden.

A. *hasín*, or *hasain*, beautiful.  
 A. *hasín*, strong, fortified.  
 P. *haul-nák*, frightful, terrible.  
 P. *hawádár*, airy.  
 P. *hawá-parast*, vain, volatile.  
 A. *hazín*, sorrowful.  
 A. *hirsí*, or *harís*, greedy.  
 H. *hoshmand*, intelligent.  
 P. *hunarmand*, skilful.  
 P. *ihsánmand*, obliged, grateful.  
 S. *ikká*, *iklaútá*, unique, only.  
 P. *iqbálmand*, fortunate.  
 P. *istáda*, standing.  
 A. *ittifáqí*, accidental.  
 H. *jagmagá*, glittering.  
 S. *jagtá*, awake.  
 A. *jáiz*, lawful, proper.  
 A. *jalíl*, glorious, illustrious.  
 A. *jamíl*, beautiful, elegant.  
 A. *jarída*, alone, solitary, unattended.  
 A. *jismání*, corporeal.  
 A. *kábír*, great, large.  
 H. *kachchá*, raw, unripe.  
 A. *káfi*, sufficient.  
 P. *kaj*; crooked.  
 P. *kam-bařht*, unfortunate.  
 A. *kámil*, perfect.  
 P. *kamína*, base, mean.  
 P. *kam-kharch*, parsimonious.  
 P. *kam-qadr*, worthless.  
 P. *kamyáb*, scarce.  
 P. *kár-dán*, expert.  
 P. *kári*, *kár-gar*, effectual; also *kám-gár*.

- P. *kár-rawá*, useful.  
 S. *karwá*, bitter, virulent.  
 P. *kasalmand*, sick, relaxed.  
 P. *kashída*, drawn ; sullen.  
 A. *kastr*, many, much.  
 A. *khabír*, knowing, wise.  
 A. *khaft*, *khusfiya*, secret, concealed.  
 A. *khajal*, modest, bashful.  
 P. *khám*, raw.  
 P. *khámosh*, silent.  
 P. *kharída*, purchased.  
 P. *khiradmand*, wise.  
 A. *khiyáli*, fanciful.  
 H. *kholá*, open.  
 P. *khujista*, happy.  
 P. *khursand*, contented.  
 P. *khushnúd*, pleased, content.  
 P. *khwásta*, desired.  
 P. *kínawar*, malicious, rancorous.  
 P. *kor*, blind.  
 P. *kota-andesh*, improvident.  
 P. *kuhan*, *kuhansál*, old.  
 P. *kumakí*, auxiliary.  
 P. *kusháda*, open.  
 P. *labálab*, brimful.  
 H. *ládú*, fit to carry a load.  
 A. *laffáz*, eloquent.  
 A. *lá-hásil*, unproductive, profitless.  
 A. *lá-íláj*, *lá-dawá*, irremediable.  
 A. *laím*, reprehensible, miserly.  
 A. *laín*, accursed, detested.  
 S. *larák*, *laráká*, quarrelsome.
- A. *lá-sání*, only, unequalled.  
 A. *lá-shak*, *lá-raib*, doubtless, unquestionable.  
 H. *lařak*, hanging.  
 A. P. *lá-zabán*, *lá-sukhan*, *lá-kalám*, silent, speechless, taciturn.  
 H. *lulá*, lame in the hands.  
 P. *lunjá*, lame ; also *lunj*, *lunja*.  
 A. *mařlúj*, paralytic.  
 A. *máhir*, acute, ingenious.  
 A. *mahkúm*, subject, under command.  
 A. *mahzúz*, delighted.  
 A. *maimún*, happy.  
 A. *mařhtúb*, betrothed.  
 P. *mál-andesh*, reflecting on consequences.  
 A. *mansúkħ*, abolished.  
 A. *maqbul*, agreed, agreeable.  
 P. *mardána*, manly.  
 A. *masmú*, heard.  
 P. *mast*, drunk.  
 A. *mazkúr*, above-mentioned.  
 A. *mquaiyan*, fixed.  
 A. *muhmil*, negligent.  
 A. *mumkin*, possible.  
 H. *munh-zor*, headstrong.  
 A. *muntashir*, published.  
 A. *múqaddam*, prior.  
 A. *murauwaj*, current.  
 P. *murda*, dead.  
 A. *murtakib*, mounted.  
 A. *mutájjib*, wonderful.  
 P. *muzlúm-nawáz*, pitying the oppressed.

- P. *ná-húđ*, destroyed.
- P. *ná-chár*, remediless.
- P. *ná-chíz*, trifling, of no worth.
- A. *náfí*, profitable, salutary.
- P. *nafa-kash*, temperate.
- P. *ná-gawár*, indigested, unranged.
- P. *ná-kám*, disappointed; also *ná-murád*.
- P. *na-láiq*, unworthy.
- P. *nam*, moist, wet.
- P. *nam-dída*, suffused with tears.
- P. *námí*, *námíear*, celebrated.
- P. *ná-páedár*, unstable, frail.
- P. *ná-pasand*, disapproved of.
- A. *náqis*, imperfect, inexperienced.
- P. *ná-sabr*, impatient.
- P. *ná-sáz*, discordant.
- P. *ná-sazá*, unmerited, impertinent.
- P. *ná-sipás*, ungrateful; also *ná-shukr*.
- P. *ná-tamám*, unfinished.
- H. *naṭ-khaṭ*, roguish, trickish.
- P. *ná-umed*, hopeless, despairing.
- P. *naṭázish-firmá*, caressing.
- P. *ná-yáb*, scarce.
- A. *názil*, descending.
- P. *nek-nám*, renowned.
- P. *niqmut-khwár*, enjoying favour.
- H. *nikammá*, useless; also *náká-ra*.
- P. *niko*, good.
- P. *ním*, half.
- P. *ním-ján*, half dead with fear.
- P. *ním-josh*, coddled.
- P. *paidá*, born, produced.
- P. *pairau*, following.
- P. *páji*, mean.
- S. *pakká*, ripe.
- P. *palíd*, unclean.
- P. *pand-pazír*, advised, taking advice.
- P. *past*, low, mean.
- P. *pechán*, twisted.
- P. *pesh-dast*, pre-eminent.
- H. *phabṭá*, pertinent, fit.
- H. *poplá*, toothless.
- P. *pukhta*, cooked, ripe.
- A. *qabíh*, vile.
- A. *qadír*, powerful.
- A. *qáim*, standing, firm.
- A. *qásir*, defective.
- A. *qátiá*, cutting.
- A. *qimatí*, valuable.
- A. *rahmán*, merciful.
- P. *rám*, tame.
- P. *rawádár*, approving.
- P. *rawána*, despatched, departed.
- P. *rázá-jo*, seeking consent or content.
- P. *razámand*, consenting, willing.
- P. *ráz-dár*, faithful, (in secrets.)
- P. *reḡhta*, scattered.
- P. *rúsiyáh*, black-faced.

- A. *sāb*, hard, difficult.  
 A. *sābir*, *sabūr*, patient.  
 A. *sādiq*, just, sincere.  
 A. *sadr*, chief.  
 P. *sāf-dīl*, pure in heart.  
 A. *saghīr*, small, little.  
 P. *sāhib-dīl*, pious.  
 A. *saiqal*, polishing.  
 A. *sākin*, quiet, quiescent.  
 A. *salāmat*, safe.  
 A. *salīm*, mild, pacific.  
 A. *salīs*, easy.  
 S. *samajhwār*, prudent, considerate.  
 P. *sang-dīl*, hard-hearted.  
 P. *sangīn*, stony.  
 P. *sanjīda*, weighty, grave.  
 A. *saqīl*, heavy, lazy.  
 H. *saṛā*, rotten, musty.  
 P. *sarāsīma*, amazed.  
 P. *sar-buland*, exalted.  
 P. *sard*, cold.  
 P. *sar-farāz*, exalted, eminent.  
 P. *sar-garm*, intent on, earnest.  
 P. *sar-gashta*, afflicted, astonished.  
 P. *sar-kash*, rebellious.  
 P. *sāyadār*, shady.  
 P. *sāzgār*, consonant, proper.  
 P. *shād-dīl*, cheerful.  
 A. *shadīd*, extreme.  
 P. *shād-kām*, joyous.  
 P. *shawār*, kingly.  
 A. *shahwatī*, lascivious.  
 P. *shaidā*, mad, in love.  
 A. *shākīr*, grateful, thankful.  
 A. *shakkī*, doubtful.  
 A. *shāmil*, united with, containing.  
 A. *shamsī*, solar.  
 P. *sherāna*, tiger-like.  
 P. *shigūfta*, expanded.  
 P. *shikasta*, broken.  
 P. *shinās*, knowing.  
 A. *shūm*, black, unfortunate.  
 A. *sifla*, ignoble.  
 A. *sīna-soz*, tormented.  
 P. *sīna-zor*, robust, athletic.  
 P. *siyāhbakht*, unfortunate.  
 P. *siyāh-kār*, wicked.  
 P. *siyāh-mast*, dead drunk.  
 P. *sog-wār*, grievous, afflicted.  
 P. *subuk*, light.  
 H. *sūḍaul*, handsome.  
 P. *sūdmand*, profitable.  
 A. *sufī*, pure.  
 S. *sūkhā*, dry.  
 P. *sukhan-dān*, eloquent.  
 P. *surkh*, red.  
 H. *suthrā*, good, fine.  
 P. *tābī*, *tābīdār*, dependant, following.  
 A. *tabī-i*, natural, innate.  
 A. *tāhīr*, pure, chaste.  
 A. *taiyār*, flying, ready.  
 P. *talab-dār* or *talab-gār*, desirous, seeking.  
 A. *tālīb*, asking.  
 P. *tālībī-dunyā*, worldly-minded.  
 P. *tan-durust*, healthy.  
 P. *tarsān*, fearful, afraid.

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|---|---------------------------------------|
| P. <i>tawáná</i> , powerful.                      | A. <i>waswásí</i> , doubtful.         |
| P. <i>tawangar</i> , rich.                        | A. <i>wázih</i> , evident, clear.     |
| A. <i>tawil</i> , long.                           | P. <i>yak-díl</i> , of the same mind. |
| H. <i>ṭerhá</i> , crooked.                        | P. <i>yak-rú</i> , unanimous.         |
| H. <i>thaká</i> , tired, weary.                   | P. <i>yak-sán</i> , equal, alike.     |
| S. <i>ṭikhá</i> , pungent, angry.                 | P. <i>yárbásh</i> , sensual.          |
| P. <i>tishna</i> , thirsty.                       | A. <i>zahín</i> , sagacious.          |
| H. <i>totlá</i> , stammering.                     | A. <i>záhir</i> , evident.            |
| P. <i>tursh</i> , sour, harsh.                    | P. <i>zahrđár</i> , poisonous.        |
| S. <i>udás</i> , sorrowful.                       | A. <i>záíd</i> , redundant.           |
| H. <i>ultá</i> , turned over, opposite.           | P. <i>zakhmí</i> , wounded.           |
| A. <i>wáfir</i> , abundant.                       | P. <i>zangarí</i> , rusty.            |
| A. <i>wahíd</i> , <i>wáhid</i> , alone, one.      | P. <i>zar-báfi</i> , embroidered.     |
| A. <i>wájib</i> , necessary, proper, just.        | A. <i>zárib</i> , beating.            |
| A. <i>wáqif</i> , knowing, experienced.           | A. <i>zaríf</i> , ingenious.          |
| H. <i>waqr-wálá</i> , dignified.                  | P. <i>zebá</i> , adorned, beautiful.  |
| A. P. <i>waqúfdár</i> , informed of, experienced. | P. <i>zer o zabar</i> , topsy-turvy.  |
| A. <i>wasíq</i> , firm, steady.                   | P. <i>ztrak</i> , ingenious.          |
|   | P. <i>zisht</i> , ugly.               |
|   | P. <i>zúd</i> , quick.                |

## SECTION III.—VERBS.

## TRANSITIVE OR ACTIVE VERBS.

- |   |  |
|---|--|
| H. <i>adhiyáná</i> , to halve.              | S. <i>básaná</i> , to perfume, to scent.   |
| H. <i>ahárná</i> , to paste.                | H. <i>baṭorná</i> , to gather up, collect. |
| H. <i>ainchná</i> , to draw, attract.       | S. <i>bedhná</i> , to perforate.           |
| H. <i>aṭkalná</i> , to guess.               | H. <i>berhná</i> , to enclose.             |
| H. <i>aundháná</i> , to overturn, to spill. | H. <i>bhambhorná</i> , to worry, to bite.  |
| H. <i>ázmáná</i> , to try, to prove.        | H. <i>bhunáná</i> , to exchange money.     |
| H. <i>badalná</i> , to change.              | H. <i>biṭáná</i> , to scatter.             |
| H. <i>barmáná</i> , to bore.                | H. <i>biyáná</i> , to marry.               |
| H. <i>barráná</i> , to talk in one's sleep. |  |

- s. *bojhná*, to load.  
 H. *buhárná*, to sweep together.  
 H. *búkná*, to grind to powder.  
 s. *chakhná*, to taste.  
 H. *chálná*, to sift.  
 H. *chásná*, to plow.  
 H. *chauráná*, to widen.  
 s. *cháná*, to cover over.  
 H. *chhílná*, to peel, to scrape.  
 H. *chhítná*, to scatter, to sprinkle.  
 s. *chhitráná*, to spread, to scatter.  
 s. *chíkhná*, to taste.  
 s. *chiknáná*, to smooth, to clean.  
 H. *chírná*, to tear, to rend.  
 H. *chumkárná*, to coax.  
 s. *chúmná*, to kiss.  
 H. *chunná*, to gather, to collect.  
 s. *churáná*, to steal.  
 s. *chúsná*, to suck.  
 H. *dábná*, to press down.  
 H. *dátná*, *dáñtná*, to daunt, to threaten.  
 H. *dhakelná*, to shove, to push.  
 H. *dháñkná*, to cover.  
 H. *dháñpná*, to conceal, to cover.  
 H. *dhárná*, to cry out or roar.  
 s. *dhoná*, to wash.  
 H. *duhráná*, to double.  
 s. *duláná*, to shake, to toss.  
 s. *gárná*, to bury.  
 s. *ghisná*, to rub, to beat.  
 H. *godná*, to prick, to puncture.  
 P. *guzráná*, to present, to offer.  
 H. *hichkáná*, to jolt.  
 H. *húlná*, to goad, push.  
 H. *jakarná*, to tighten.  
 H. *jónchná*, to examine, to try.  
 H. *jarná*, to shake off, to join.  
 H. *jhujhláná*, to reprove; (n.) to be vexed.  
 H. *jhuṭláná*, to falsify.  
 H. *jugálná*, to chew the cud.  
 s. *juṭná*, to unite, to join in battle.  
 H. *kamáná*, to earn; to lessen.  
 s. *katarná*, to clip, to cut out.  
 s. *katráná*, to cut out, to go round about.  
 H. *khajná*, to seek for, to inquire after.  
 s. *lambáná*, to lengthen.  
 s. *laráná*, to fight.  
 H. *laṭhiyáná*, to belabour, to cudgel.  
 H. *latiyáná*, to kick.  
 s. *lepná*, to plaster.  
 H. *miláná*, to mix, to meet.  
 s. *nápná*, to measure.  
 H. *nihúrná*, to bend.  
 H. *nochná*, to pinch, to claw.  
 H. *páchhná*, to inoculate.  
 H. *pahanná*, to put on, to wear.  
 H. *paniyáná*, to irrigate.  
 H. *phainchná*, to rinse, to squeeze.  
 s. *phándná*, to jump over; to imprison.

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|--|---|
| s. <i>phápná</i> , to tear, to rend.                                   | H. <i>talná</i> , to fry.   |
| s. <i>phúkná</i> , to blow.  | H. <i>ťágná</i> , to hang up by a string.                         |
| H. <i>phuslání</i> , to coax, to wheedle.                              | H. <i>ťákná</i> , to stitch.                                      |
| H. <i>pínchhná</i> , to wipe.  | H. <i>tárná</i> , to understand.                                  |
| s. <i>raundhná</i> , to trample on.                                    | s. <i>ťarťarání</i> , to chatter.                                 |
| s. <i>ríndhná</i> , to cook.   | H. <i>ťatolná</i> , to feel for, to touch.                        |
| H. <i>saitná</i> , to take care of.                                    | H. <i>ťhagná</i> , to cheat.                                      |
| H. <i>sanwárná</i> , to prepare; to repair.                            | H. <i>ťhelná</i> , to push, or shove.                             |
| H. <i>saráhná</i> , to praise.   | H. <i>ťhúkná</i> , to spit.                                       |
| H. <i>sendhná</i> , to mine, to undermine for the purpose of stealing. | H. <i>ťipná</i> , to press.                                       |
| H. <i>senkná</i> , to toast.   | H. <i>ťopná</i> , to cover, to bring.                             |
| H. <i>tágná</i> , to thread.   | H. <i>ujhalná</i> , to pour quickly from one vessel into another. |
| A. <i>tahsílna</i> , to collect.                                       | H. <i>wainchhná</i> , to skin.                                    |
| H. <i>tákná</i> or <i>takná</i> , to stare or look at.                 | P. <i>warghalání</i> , to deceive, to inveigle.                   |
|  | H. <i>wárná</i> , to surround; to offer sacrifice.                |

### INTRANSITIVE OR NEUTER VERBS.

- |   |  |
|---|--|
| H. <i>achakná</i> , to rise up.                               | H. <i>chulchulání</i> , to itch.                 |
| H. <i>bájná</i> , to sound, to play on an instrument.         | A. <i>chupná</i> , to be silent.                 |
| s. <i>bandhná</i> , to be tied.                               | H. <i>churagná</i> , to chirp.                   |
| s. <i>basná</i> , to abide, to inhabit.                       | H. <i>dabná</i> , to be pressed down, to crouch. |
| H. <i>bhígná</i> , to be wet.                                 | H. <i>ľakárná</i> , to belch, to bellow.         |
| H. <i>bichhalná</i> , to slip, to separate.                   | H. <i>ľhukná</i> , to enter.                     |
| H. <i>bigarná</i> , to be spoiled.                            | H. <i>ľígná</i> , to move; to shake; to slip.    |
| H. <i>bujhná</i> , to be extinguished.                        | H. <i>ľolná</i> , to shake.                      |
| H. <i>chhapná</i> , to be printed.                            | H. <i>ľalná</i> , to melt.                       |
| H. <i>chhugná</i> , to pick up food with the beak; to select. | H. <i>gargarání</i> , to gargle, to roar.        |
| H. <i>chukná</i> , to be finished.                            | H. <i>ľarná</i> , to penetrate, to sink.         |



- H. *ghirná*, to be surrounded.  
 H. *ghusná*, to enter or be thrust in.  
 H. *gurguráná*, to rumble, as the bowels.  
 H. *hámpná*, to pant.  
 H. *haṭná*, to go or be driven back.  
 H. *hichakná*, to draw back from.  
 H. *hílná*, to shake.  
 H. *hinhínáná*, to neigh.  
 H. *jagmagáná*, and *chamakná*, to glitter.  
 H. *jhapaṭná*, to pounce upon.  
 H. *jhijhakná*, to startle.  
 H. *jhilmiláná*, to undulate, to twinkle.  
 H. *jhúlná*, to swing.  
 S. *jíná*, to live.  
 H. *kachakná*, to sprain, to strain.  
 S. *kamhláná*, to wither, to decay.  
 H. *karakná*, to crack.  
 S. *kaṭná*, to cut.  
 S. *kháṇsná*, to cough.  
 H. *kharkharáná*, to creak.  
 H. *khaṭkhaṭáná*, to knock.  
 H. *khilkhiláná*, to laugh heartily, to giggle.  
 H. *khisalná*, to slip.  
 S. *khujláná*, to itch.  
 H. *kuchalná*, to bruise, to crush.  
 H. *kudakná*, to frisk.  
 H. *kúdná*, to leap, to jump.  
 H. *kúkná*, to cry, to sob.  
 H. *kuṛkuṛáná*, to cluck; to murmur.  
 H. *ladná*, to be loaded.  
 P. H. *larazná*, to shake, to tremble.  
 H. *laṭakná*, to hang, to dangle.  
 H. *lingráná*, to limp.  
 H. *mauráná*, to blossom.  
 S. *mundná*, to be shut.  
 H. *muṛná*, to turn away.  
 H. *muskuráná*, to smile.  
 H. *naháná*, to bathe.  
 H. *nihurná*, to bend, to stoop.  
 P. *pachhtáná*, to be sorry, to regret.  
 S. *pachná*, to be digested, to rot.  
 S. *pakná*, to be ripe, to be cooked.  
 H. *pasjíná*, to perspire, to melt.  
 S. *pathráná*, to be petrified.  
 H. *phabná*, to become, to be fit.  
 S. *phandná*, to be entrapped or imprisoned.  
 H. *phasná*, *phaṇsná*, to be entangled.  
 H. *pháṭná* or *phaṭná*, to be torn or split.  
 S. *phirná*, to turn, to return.  
 S. *phulná*, to blossom, to be pleased.  
 H. *phusphusáná*, to whisper.  
 H. *piśná*, to be ground.  
 H. *piṭná*, to be beaten.  
 H. *ringná*, to creep.

Н. *rukna*, to be stopped or hindered; to be angry.  
 s. *sajna*, to be prepared.  
 Н. *sarakna*, to move, to get out of the way.  
 P. Н. *sharmána*, to be ashamed.  
 s. *ujna*, to swell, to rise.  
 s. *sulagna*, to be kindled.  
 Н. *tarapna*, to flutter, to palpitate.  
 Н. *thanthanána*, to jingle.

Н. *thartharána*, to quiver, to tremble.  
 Н. *thúkná*, to spit.  
 Н. *tutlána*, to lisp.  
 Н. *uchhalná*, to bound, to spring up.  
 Н. *ugná*, to grow.  
 Н. *ukhařná*, to be rooted up.  
 s. *uktána*, to be vexed.  
 Н. *uřárná*, to become desolate.  
 Н. *únghná*, to nod, to doze.  
 Н. *uporná*, to be rooted up.

## COMPOUND VERBS.

*Ábrú dená*, to give another honor, or lose one's own.  
*Ábrú lená*, to take away a person's character.  
*Ábrú utárná*, to disgrace.  
*Ádl karná*, to do justice or right.  
*Ádmiyat pakarna*, to become civilized.  
*Ahwál batlána*, to state one's condition.  
*Anákáni dená*, to connive at.  
*Ankh bachána*, to steal privately.  
*Ankh churána*, to avoid seeing.  
*Ankh dekhlána*, to frighten.  
*Ankh márná*, to wink.  
*Ankh pathrána*, to have the eyes dim with expectation.  
*Ankh pherná*, to shew aversion.

*Ankh rakhná*, to love, to have hope.  
*Áwára karná*, to harass.  
*Áwáz pařná*, to be reported; to be hoarse.  
*Áwáz uřhána*, to spread a report.  
*Baghal bajána*, to be highly pleased, to jest.  
*Band baiřhná*, to succeed.  
*Band bándhná*, to stop an inundation.  
*Band karná*, to bind, to shut, to stop.  
*Band pakarná*, to object to a statement.  
*Band rahná*, to be engaged in.  
*Bár dená*, to load, to impose on.  
*Bartarař karna*, to dismiss.  
*Bas karná*, to stop.

*Bát banána*, to make up a story.  
*Bát bándhná*, to prevaricate.  
*Bát barháná*, to prolong a contest.  
*Bát bigárná*, to mar a plot.  
*Bát chaláná*, or *karná*, to converse.  
*Bát qálná*, to ask in vain.  
*Bát kátná*, to interrupt.  
*Bát lagáná*, to calumniate.  
*Bát márná*, to evade.  
*Bát páná*, to effect one's purpose.  
*Bát phenkná*, to jeer or scoff.  
*Bát pherná*, to equivocate.  
*Bát rahná*, to be successful.  
*Bát rakhná*, to agree, to comply.  
*Bát tálná*, to put off, to excuse one's self.  
*Bázi páná*, or *lejáná*, to win at play.  
*Bázi khoná*, to lose.  
*Bázi lagáná*, to wager.  
*Báz rakhná*, to hold back, to forbid.  
*Bázú dená*, to help, to assist.  
*Beṛá bándhná*, to collect a crowd.  
*Beṛá qálná*, to propose a reward for a work.  
*Bismil karná*, to sacrifice.  
*Bosa dená*, to kiss.  
*Chábuk márná*, to whip.  
*Changá banáná*, to correct, to chastise.

*Changá karná*, to cure, to heal.  
*Chhátí jalná*, to have the heart-burn; to lament.  
*Chhátí phaṭná*, to break one's heart, to sympathize.  
*Chhátí píṭná*, to lament greatly.  
*Chhátí ṭhokná*, to encourage.  
*Dád dená*, to make reparation.  
*Dád lená*, to take revenge.  
*Dád milná*, to obtain redress.  
*Dágh dená*, to brand.  
*Dágh lagáná*, or *chapáná*, to vilify.  
*Dáman chhuráná*, to escape.  
*Dáman pakarná*, to take refuge, to prevent.  
*Dáman phailáná*, to beg, to petition.  
*Dam chapná*, to pant, to respire.  
*Dam chhorná*, to expire.  
*Dam churáná*, to feign death.  
*Dam dená*, to coax, to deceive.  
*Dam khainchná*, to be silent.  
*Dam kháná*, to be deceived or silent.  
*Dam lená*, to take breath; to rest.  
*Dam márná*, to speak; to boast.  
*Dam rakhná*, to be content with little.  
*Dánt písná*, to gnash the teeth.  
*Dard áná*, to be affected with pity.  
*Dast-baṣ honá*, to become a disciple.

- Dast-bar-sar honá*, to be unable, distressed, or weak.
- Dast-basar honá*, to salute with the hand to the head.
- Dast-bosí karná*, to kiss hands, to salute.
- Dast-dar-giribán honá*, to engage in combat.
- Dast-ras honá*, to be able, to afford.
- Dida khulná*, to consider attentively.
- Dikhái or dikhlaí dená*, to appear.
- Dil dená*, to give the heart, to be in love.
- Dil lagná*, to be attentive to.
- Dimágh karná or honá*, to be proud.
- Din chaḡháná*, to commence late; to be idle.
- Din gaḡwáná*, to lose time.
- Din káḡná*, to pass away time.
- Durust karná*, to arrange, to adjust.
- Durust rakhná*, to admit, to allow.
- Faisal karná*, to settle, to decide.
- Fáḡon marná*, to starve.
- Farod áná*, to descend.
- Fúrat laráná*, to practise tricks.
- Gah karná or gahná*, to lay hold of.
- Galá baiḡhná or paḡná*, to be hoarse.
- Galá bandhná*, to be ensnared in love, &c.
- Galá dábná*, to strangle.
- Galá káḡná*, to cut the throat.
- Galá lagná*, to embrace.
- Gáli dená*, to abuse.
- Gardan márná, or káḡná*, to behead.
- Ḡham kháná*, to have patience.
- Ḡhash áná*, to faint.
- Gherá qálná, or gher-ghár karná*, to surround.
- Ḡhul macháná*, to make a noise or tumult.
- Harám karná*, to defile.
- Harám kháná*, to receive the wages of iniquity.
- Háth baiḡhná*, to attain perfection in any art.
- Háth bharná*, to have the hands full of work.
- Háth cháḡná*, to relish food much.
- Háth dená*, to take interest in, to assist.
- Háth dhoná*, to wash the hands; to despair.
- Háth jhárná*, to give, to bestow.
- Háth jorná*, to join the hands in supplication.
- Háth karná*, to subdue.
- Háth khainchná*, to desist from.
- Háth miláná*, to claim equality.
- Háth malná*, to regret.

- Háth márná*, to promise; to get; to wound.  
*Háth phenkná*, to fence.  
*Háth pherná*, to stroke, caress.  
*Háth rokná*, to prevent.  
*Háth uťháná*, to leave off; to salute.  
*Hawá-bandí karná*, to build castles in the air.  
*Hawá dená*, to blow the fire; to foment quarrels.  
*Hawá karná*, to fan; to divulge.  
*Hawá kháná*, to take the air.  
*Hawá phirná*, to change condition.  
*Hisáb lená*, to take an account.  
*Hisáb rakhná*, to keep account of.  
*Ihtimál karná*, to doubt, to impute.  
*Iľhlás karná*, or *rakhná*, to esteem.  
*Imtiyáz karná*, to discriminate.  
*Istiqmál karná*, to use.  
*Itibár rakhná*, to give credit to.  
*Ittifáq honá*, to happen, to be agreed.  
*Ján bar honá*, to survive.  
*Ján chhuťáná*, to escape.  
*Ján márná*, or *kháná*, to overcome, to vex.  
*Ján par áná*, to be in imminent danger.  
*Ján par khelná*, to run the hazard of life.  
*Ján parná*, to be refreshed.  
*Jí jalná*, to be vexed.  
*Jí lagná*, to love.  
*Jí márná*, to mortify, to displease.  
*Jí páná*, to know one's temper; to be pleased; to escape.  
*Káfur honá*, to disappear.  
*Kaleja kámpná*, to be afraid; to be cold.  
*Kaleja phaťná*, to grieve; to be jealous.  
*Kaleja ulaťná*, to be exhausted with vomiting.  
*Kamar kholná*, to quit service.  
*Kamar márná*, to strike sideways, to attack in flank.  
*Kamar pakarná*, to urge a claim against.  
*Kamar řúťná*, to be hopeless.  
*Kám chaláná*, to carry on business.  
*Kám nikálná*, to carry into effect.  
*Kám rakhná*, to make use of.  
*Kán hiláná*, to acquiesce in.  
*Kán káťná*, to excel another.  
*Kán khulná*, to inform.  
*Kán lagná*, to get into confidence.  
*Kán malná*, to punish, to chastise.  
*Kán phúnkná*, to tell tales; to excite quarrels.  
*Káť karná*, to cut.

*Khábar dená*, to inform.

*Khábar lená* to look after, to accommodate.

*Khátir karná*, to fondle, to comfort.

*Khátir rakhná*, to conciliate.

*Khat nikálná*, to have a beard.

*Kiráya karná*, to let for hire or rent.

*Kiráya lená*, to hire, to rent.

*Langar dálná*, or *karná*, to cast anchor.

*Langar uṭháná*, to weigh anchor.

*Maghz kháná*, to distract.

*Maghz pacháná* or *phiráná*, to teaze.

*Makhí márná*, to beat flies, to be idle or unemployed.

*Mámí píná*, to shew partiality.

*Máng nikálná*, to divide the hair on the head.

*Már dená*, to smite.

*Már giráná*, to knock down.

*Már kháná*, to get a beating.

*Már láná*, to rob.

*Már lená*, to smite, to overcome.

*Már marná*, to commit suicide.

*Matṭí dálná*, to conceal another's faults.

*Matṭí dená*, to bury.

*Mol baṛháná*, to enhance.

*Mol ṭhahráná*, to appraise.

*Munḥ bánáná*, to make faces.

*Munḥ dálná*, to beg.

*Munḥ dekhná*, to be partial.

*Munḥ dená*, to familiarize.

*Munḥ márná*, to put to silence.

*Munḥ morná*, to turn away, desist from.

*Munḥ rakhná*, to keep on good terms.

*Munḥ torná*, to harass.

*Nák káṭná*, to dishonour.

*Nák rakhná*, to preserve one's honour.

*Nám karná*, to make famous.

*Páimál karná*, to trample on, to destroy.

*Palak márná*, to wink.

*Pánw baṛháná*, to take the lead, to reform.

*Pánw chaláná*, or *uṭháná*, to go quick.

*Pánw dálná*, to prepare for a work.

*Pánw ḍigná*, to slip.

*Pánw jamáná*, or *gárná*, to stand firm.

*Pánw lagná*, to make obeisance.

*Pánw nikálná*, to go to excess ; to withdraw.

*Pánw paṛná*, to fall at the feet in supplication.

*Pánw píṭná*, to stamp with impatience.

*Pánw torná*, to tire or be tired.

*Parda chhoṛná*, to let down a curtain ; to reveal.

*Parda karná*, to conceal.

*Parda rakhná*, to give obscure hints.

*Par jhárná*, or *giráná*, to attempt to fly.

*Par tũtná*, to be without power.

*Pech bándhná*, to grapple.

*Pech chalná*, to prevail by stratagem.

*Pech dálná*, to throw obstacles in the way.

*Pech dená*, to circumvent.

*Pech karná*, to deceive, to grapple.

*Pech kháná*, to coil ; to be perplexed.

*Pech kholná*, to untwist.

*Pech parná*, to be difficult or intricate.

*Pech ufháná*, to suffer loss or trouble.

*Peṭ bándhná*, to restrain the appetite.

*Peṭ bharná*, to fill the belly, to be satisfied.

*Peṭ chalná*, or *chhũtná*, to be purged.

*Peṭ girná*, to miscarry.

*Peṭ jalná*, to be very hungry.

*Pháṅsí dená*, to hang.

*Pher dená*, to return.

*Pher kháná*, to wind about.

*Phúl jharná*, to use flowing language.

*Píchhá karná*, to pursue.

*Píchhá pherná*, to withdraw.

*Qabar dená*, to bury.

*Qadam lagná*, to take protection.

*Qadam lená*, to acknowledge another's superiority.

*Qadam-ranj karná*, to take the trouble of walking.

*Qalam-band karná*, to write.

*Qalam karná*, to cut off.

*Qat lagáná*, to mend a pen.

*Qaziya karná*, to quarrel.

*Qurán ufháná*, to swear.

*Rāh bándhná*, to stop one's road or progress.

*Rāh dálná*, to establish a custom.

*Rāh dená*, to give place or way.

*Rāh karná*, to contract friendship.

*Rāh káṭná*, to travel, to take a short cut.

*Rāh marná*, to way-lay, to rob, to ruin.

*Rāh nápná*, to lounge about.

*Rakh lená*, to take in charge.

*Rāh rakhná*, to keep up an intercourse.

*Rang karná*, to paint ; to lead a life of pleasure.

*Rást áná*, to regain one's temper, to be set right.

*Rú dená*, to attend to, to regard.

*Sábit kurná*, to confirm.

*Sabz honá*, to flourish.

*Saláh dená*, to advise.

*Shor macháná*, to make a noise.

*Sir chaṛháná*, to exalt ; to assume.

*Sir dharná*, to be obedient.

*Sir karná*, to begin ; to perform

*Sir márná*, to take great pains.

*Sir phiráná*, to labor in vain.

*Sir pīṇá*, to beat the head in lamentation.

*Sir uṭháná*, or *phirná*, to rebel.

*Siyáh karná*, to blacken ; to take an account of.

*Suḥan dālná*, to interrogate.

*Sunnat karná*, to circumcise.

*Táb láná*, to be able to bear.

*Tai karná*, to fold ; to travel.

*Taḥt chhoṇá*, to abdicate.

*Taḥt se utárná*, to dethrone.

*Takiya dená*, to receive respectfully.

*Taḥt par baiṭhná*, to reign.

*Tamám karná*, to complete.

*Tamáncha márná*, to slap.

*Tamáshá karná*, to make fun.

*Táq pár rakhná*, to lay on the shelf, to neglect.

*Taqrīb karná*, to commend.

*Tár bándhná*, to continue to do a thing.

*Tár ṭuṇá*, to be disjointed or separated.

*Tasallí dená*, to comfort, to assure.

*Tashríf láná*, to come, or honor by coming.

*Tashríf le-jáná*, to go, or honor by going.

*Ṭhandá parná*, to become cool or weak.

*Ṭhikáná karná*, to account for, to search out.

*Ṭhík karná*, to rectify.

*Ṭhokar kháná*, to stumble.

*Ṭhúk cháṭná*, to break one's promise.

*Ṭhúk dená*, to give up.

*Top chhoṇá*, to fire a cannon or gun.

*Unchá sunná*, to be hard of hearing.

*Waqt káṭná*, to pass time.

*Waqt parná*, to be distressed.

*Yád diláná*, to remind.

*Yád karna*, to remember.

*Zabán baḥháná*, to chatter.

*Zabán chaláná*, to abuse.

*Zabán dābná*, to hold one's tongue.

*Zabán dālná*, to ask a question.

*Zabán dená*, to promise.

*Zabán káṭná*, to grieve ; to interrupt.

*Zabán pakarṇá*, to criticise ; to prevent another's speaking.

*Zabán palaṭná*, to equivocate, to retract.

*Zabar karná*, to oppress.

*Zabt karná*, to take possession ; to control.

*Zát dená*, to give up caste.

*Zát lená*, to deprive of caste.

*Zor karná*, to compel.

*Zor márná*, to endeavour.



## CHAPTER III.

### *Words irregular in their Gender.*

#### SECTION I.—IRREGULAR MASCULINE NOUNS.

- |  |   |
|--|---|
| <p>P. <i>ádmí</i>, m. f. a man or woman.</p> <p>A. <i>aff</i>, a serpent.</p> <p>A. <i>qish</i>, pleasure.</p> <p>H. <i>akhroí</i>, a walnut.</p> <p>H. <i>amáwaí</i>, the inspissated juice of the mango.</p> <p>A. <i>qrsh</i>, a roof, a throne.</p> <p>P. <i>bád-kash</i>, a fan, a ventilator.</p> <p>H. <i>baiont</i>, cutting out of clothes.</p> <p>P. <i>bakhsh</i>, a share or gift.</p> <p>P. <i>bakht</i>, fortune.</p> <p>P. <i>bálish</i>, a pillow.</p> <p>P. <i>band-o-bast</i>, settlement, regulation.</p> <p>S. <i>bánt</i>, a share, a weight.</p> <p>S. <i>bat</i>, a tree (<i>Ficus Indica</i>); tripe; twist.</p> <p>S. <i>bát</i>, rheumatism.</p> <p>H. <i>bení</i>, a handle.</p> <p>S. <i>bet</i>, a cane.</p> <p>S. <i>bhút</i>, a demon.</p> <p>S. <i>boní</i>, a stalk.</p> <p>P. <i>but</i>, an idol.</p> <p>H. <i>bút</i>, a kind of pulse.</p> <p>S. <i>chait</i>, name of a month.</p> <p>P. <i>chap-o-rást</i>, unsteadiness.</p> <p>S. <i>chaukhat</i>, frame of a door.</p> | <p>H. <i>chhapar-khat</i>, a bedstead with curtains.</p> <p>P. <i>chirkat</i>, dirt, filth.</p> <p>H. <i>churkut</i>, powder.</p> <p>S. <i>dahí</i>, curdled milk.</p> <p>S. <i>dánt</i>, a tooth.</p> <p>P. <i>darakht</i>, a tree.</p> <p>P. <i>dasht</i>, a desert.</p> <p>P. <i>dast</i>, a hand.</p> <p>P. <i>dosh</i>, the shoulder.</p> <p>P. <i>dost</i>, a friend.</p> <p>A. <i>farsh</i>, a carpet.</p> <p>A. <i>fuhs</i>, obscenity.</p> <p>A. <i>ghash</i>, a fainting.</p> <p>S. H. <i>ghát</i>, a landing-place; manner, want.</p> <p>S. <i>ghí</i>, clarified butter.</p> <p>H. <i>ghúní</i>, a gulp.</p> <p>P. <i>gird-pesh</i>, all round, circumference.</p> <p>H. <i>girgít</i>, a lizard; a chameleon.</p> <p>S. <i>gít</i>, a song.</p> <p>P. <i>goe</i>, a ball.</p> <p>P. <i>gosh</i>, the ear.</p> <p>P. <i>gosht</i>, meat, flesh.</p> <p>A. <i>hazrat</i>, his honour, or highness.</p> <p>P. <i>hisht</i>, a hiss; pish!</p> |
|--|---|

- P. *hosh*, sense, mind.  
 A. *ifrit*, any thing frightful, a spectre.  
 A. *irti-âsh*, trepidation.  
 H. *ispât*, steel.  
 S. *jamghaṭ*, a crowd.  
 H. *jhurmaṭ*, crowd.  
 H. *jî*, life, soul.  
 P. *josh*, heat.  
 P. *juft*, a pair.  
 P. *kadû-kash*, an instrument for cutting pumpkins.  
 P. *ḵhalish*, m. f. interruption, suspicion.  
 P. *ḵhargosh*, a hare.  
 P. *ḵharosh*, a crash, a tumult.  
 P. *ḵhashḵhâsh*, poppy seed.  
 A. *ḵhawâsî*, the place behind a great man on an elephant.  
 H. *ket*, a field.  
 A. *ḵhilât*, m. f. a robe of honour.  
 H. *khûnṭ*, a corner; ear-wax.  
 P. *ḵhwân-posh*, covering for a tray, a tray-lid.  
 P. *kibrît*, sulphur.  
 P. *kisht*, a sown field.  
 S. *kîṭ*, dregs of a lamp or huqqa; an insect.  
 S. *koṭ*, a fort.  
 A. *kumait*, a bay horse.  
 P. *kunisht*, a Christian church; idolatrous temple.  
 H. *kût*, a survey; a task; a guess.  
 P. *laḵht*, a bit, or piece.
- S. *lât*, an Arabian idol.  
 A. *mabnî*, a foundation.  
 H. *malat*, a worn rupee.  
 S. *marghaṭ*, the place where Hindus burn their dead.  
 S. *markat*, an emerald.  
 S. *mâsh*, a kind of vetch, (Phaseolus Max.)  
 S. P. *mesh*, sheep, a ram.  
 A. *minnat*, an obligation; an earnest request.  
 P. *mosh*, a mouse.  
 S. *motî*, a pearl.  
 T. *muqqaish*, brocade.  
 P. *musht*, the fist; a blow; a handful.  
 S. *mût*, urine.  
 P. *namash*, a kind of food made with milk.  
 A. *naqsh*, picture.  
 A. *nâsh*, a bier.  
 P. *nâwnosh*, banquetting.  
 P. *nesh*, a sting, a puncture.  
 P. *nosh*, a draught; a present.  
 P. *pâdâsh*, retaliation.  
 P. *pai*, the foot.  
 H. *palang-posh*, a counterpane.  
 S. *palît*, a ghost.  
 H. *pânî*, water.  
 H. *parat*, a fold, a stratum.  
 S. *pât*, a leaf.  
 H. *pât*, breadth (of cloth or a river); tow; mill-stone.  
 H. *paṭ*, a shutter; cloth.  
 H. *peṭ*, the belly.  
 S. *pit*, bile.

P. <i>post</i> , skin.	S. <i>sút</i> , thread.
T. <i>qásh</i> , eyebrow; a bit.	A. <i>tábút</i> , a coffin, a bier, ark of the covenant.
A. <i>qumásh</i> , manners, trifles, goods.	A. <i>tafáwut</i> , distance.
H. <i>rahať</i> , a wheel for drawing water.	A. <i>taht</i> , lower part.
P. <i>raķht</i> , goods and chattels.	A. <i>tai</i> , a folding.
A. <i>ráyat</i> , a standard.	A. <i>taish</i> , folly, anger.
P. <i>resh</i> , a wound, matter.	P. <i>taķht</i> , a throne.
S. <i>rel</i> , seed (sperma).	P. <i>tarkash</i> , a quiver.
P. <i>sareh</i> , glue.	H. <i>túsh</i> , cloth of gold, brocade.
P. <i>sari-gosh</i> , the ear.	P. <i>tasht</i> , a large bason.
P. <i>sarosh</i> , an angel, or heavenly sound.	H. <i>tút</i> , canvas, sackcloth.
P. <i>sar-posh</i> , a cover.	H. <i>thát</i> , the frame on which thatch is put.
S. <i>sáthí</i> , rice produced in the rains.	H. <i>ťent</i> , ripe fruit of the Karĩ; speck on the eye.
S. <i>shálí</i> , rice, paddy.	A. <i>tút</i> , a mulberry.
A. <i>shárbat</i> , beverage.	T. <i>ulash</i> , the leavings of a superior.
P. <i>shush</i> , the lungs.	A. <i>wahsh</i> , a wild beast.
P. <i>siyá-gosh</i> , an animal (Felis Caracal).	P. <i>yamani</i> , cornelian.
S. <i>sot</i> , a spring. [tion.	A. <i>yáqút</i> , a ruby.
A. <i>subút</i> , firmness, confirma-	P. <i>yúrish</i> , assault, invasion.
	P. <i>zar-baft</i> , brocade.

SECTION II.—NOUNS FEMININE, EITHER IRREGULARLY OR ARBITRARILY.

P. <i>áb</i> , water, lustre, edge.	A. <i>afim</i> , <i>afyún</i> , opium.
P. <i>abrá</i> , the eye-brow.	P. <i>áfrín</i> , praise.
P. <i>ábrú</i> , honor.	P. <i>afsar</i> , m. f. a crown or diadem.
P. <i>áb-shár</i> , a water-fall.	S. <i>ág</i> , fire.
A. <i>adá</i> , payment; coquetry.	P. <i>áh</i> , a sigh, alas!
A. <i>adas</i> , lentils.	A. <i>qhd</i> , m. f. contract, treaty.
A. <i>adan</i> , Eden, paradise.	A. <i>qin</i> , the eye; a fountain.
H. <i>adhotar</i> , a fine kind of cloth.	

- A. *qinak*, spectacles.  
H. *ainḥ*, twisting.  
A. *qjal*, death.  
H. *akar*, crookedness.  
A. *aḵhaz*, a taking.  
P. *aḵgar*, live ashes ; a spark.  
P. *áḵhor*, refuse, offals.  
A. *aḵhz*, an objection.  
A. *aksír*, alchemy.  
A. *ál*, progeny, race.  
H. *alang*, side-way.  
P. *álang*, intrenchments.  
H. *alaṭ-balaṭ*, trifling talk or employment.  
P. *álif be*, the alphabet.  
A. *alkhálaq*, a coat or garment.  
S. *alol*, gambol ; also *alol-kalol*.  
P. *ámad*, arrival, income ; also *ámad-ámad*, approach, and *ámad shud*.  
A. *amán*, security, quarter.  
H. *ambiyá*, a small unripe mangoe.  
A. *án*, time ; P. affected gait.  
A. *aná*, distress.  
H. *án-bán*, spirit, pride.  
H. *ánch*, heat, blaze.  
A. *qndalíb*, a nightingale.  
H. *angiyá*, bodice, stays.  
P. *anjuman*, assembly, banquet.  
H. *ánkh*, the eye.  
H. *áns*, fibrous part of any thing.  
A. *aql*, wisdom.  
H. *ár*, a goad.  
H. *ár*, a screen ; *ar*, contention.  
H. *arang*, a manufacturing town.  
A. *arúz*, versification.  
A. *arz*, a petition.  
A. *arz*, the earth.  
P. *arzíz*, tin.  
P. *árzú*, desire.  
S. *ás*, hope.  
A. *asás*, a foundation, a pedestal.  
P. *ásiyá*, a mill.  
A. *asl*, root.  
P. *ástín*, a sleeve.  
A. *atá*, a gift, a favour.  
P. *átashak*, venereal disease.  
P. *átashistán*, region of fire.  
H. *aḵkal*, guess, opinion.  
P. *áwáz*, sound, voice.  
P. *áyál*, a horse's mane.  
P. *áz*, avarice.  
A. *azá*, mourning.  
A. *azal*, eternity retrospectively.  
A. *azán*, summons to prayer.  
S. *bach*, orris root.  
P. *bád*, wind.  
P. *badar-rau*, a drain or sewer.  
P. *bafá*, scurf of the head.  
H. *bág*, a bridle.  
H. *báqdor*, a long rein to lead horses.  
P. *baghal*, the armpit ; embrace.  
P. *báh*, an arm ; virility.  
H. *bahal*, a carriage.  
P. *bahár*, spring, beauty.

- A. *bahr*, a fleet; metre; *m.* a bay or sea.  
A. *bash*, argument.  
A. *baſ*, buying and selling, commerce.  
H. *baiſhak*, a seat, a sitting place.  
H. *bak*, *bak-bak*, prattle.  
A. *balá*, misfortune.  
S. *bálú*, sand.  
H. *bam*, a spring of water, a fathom; a deep tone.  
P. *bám*, an eel.  
P. *bámdád*, aurora.  
P. *ban*, a kind of wood.  
P. *banafshah*, a violet.  
P. *band*, *m. f.* a fastening; a bond; also *bandh*.  
T. *bandúq*, a musket.  
P. *bang*, an intoxicating drug, hemp; *s.* *bhang*.  
H. *báng*, voice, crow, call.  
S. *bánh*, the arm.  
H. *banjar*, waste land.  
H. *bánk*, ornament for the arm; a dagger.  
S. *báo*, or *batás*, wind.  
S. *báph*, steam, vapour.  
A. *baqá*, eternity, duration.  
A. *baqam*, sappan-wood.  
P. *bar*, the bosom; fruit; *barr*, a wasp.  
S. *bár*, time.  
S. *bár*, edge.  
P. *bar-ámad*, expenditure; in- forming against for bri- bery.  
P. *bar-áword*, estimating ex- pense.  
S. *barbar*, muttering or speak- ing as in a delirium.  
P. *barbat*, harp or lute.  
P. *barf*, *m. f.* ice, snow.  
H. *bárh*, a flood.  
P. *bar-khúrd*, enjoyment, suc- cess.  
A. *barq*, lightning.  
S. *bás*, scent.  
G. *básalíq*, the great vein in the arm.  
H. *bauchhár*, driving rain.  
A. *bayáz*, whiteness; a blank book.  
P. *bazm*, an assembly.  
P. *bed*, a willow; a cane.  
P. *bekh*, root, origin.  
H. *bhabhak*, bursting forth of water, fire, &c.  
H. S. *bhál*, point of a spear, forehead; *m.* a bear.  
S. *bhanak*, a low or distant sound.  
S. *bhandśár*, provisions laid up for years.  
S. *bhasam*, ashes.  
S. *bhaun*, the eye-brow.  
H. *bher*, sheep.  
S. *bhíkh*, begging.  
H. *bhúr*, a multitude.  
H. *bhor*, dawn of day.  
H. *bhúkh*, hunger.  
S. *bhúl*, forgetfulness.  
H. *bhúr*, charity.

- A. *bikr*, virginity.  
 s. *bín*, a stringed instrument.  
 A. *biná*, a foundation; also  
     *bunyád*.  
 H. *bisáhan*, offensive smell.  
 A. *bisát*, bedding.  
 P. *bo*, or *bú* smell.  
 H. *bol-chál*, conversation.  
 A. *buqá*, distance.  
 H. *buháran*, sweepings.  
 s. *bújh*, understanding.  
 P. *bulbul*, a nightingale.  
 P. *bun*, a basis, root.  
 s. *búnd*, a drop.  
 s. *bundiýá*, sweetmeats like  
     drops.  
 H. *bur*, vulva.  
 P. *burd*, term at chess; oppor-  
     tunity of gain.  
 A. *butlán*, abortion.  
 P. *chá*, tea.  
 P. *chádar*, *chadar*, a sheet.  
 P. *cháh*, desire.  
 H. *chahkár*, singing of birds.  
 P. *chakh*, quarrel.  
 P. T. *chakáchák*, *chaqácháq*,  
     sound of the stroke of a  
     dagger.  
 s. *chál*, custom, habit.  
 s. *chaláchal*, the bustle of set-  
     ting out on a journey, &c.  
 s. *chalán*, clearance.  
 H. *chám*, lock of a gun; the  
     stocks.  
 P. *chang*, a claw; a harp.  
 H. *changer*, a flower-pot.  
 H. *chapkan*, a kind of coat.  
 H. *chaprás*, a buckle, badge.  
 T. *chapmáq*, a flint.  
 H. *chár*, a knock.  
 H. *chás*, plowing.  
 P. *chashak*, a tasting.  
 P. *chashm*, the eye; hope.  
 P. *chashmak*, spectacles.  
 H. *chařak*, crash; glitter.  
 H. *chařán*, rocky ground; block  
     of stone.  
 H. *chaunřk*, the act of starting.  
 s. *chaupar*, a game with oblong  
     dice.  
 T. *chechak*, the small-pox.  
 s. *chhágál*, leathern bottle with  
     a spout; *m.* a goat.  
 H. *chhakkar*, a slap, a blow.  
 H. *chhál*, skin, bark.  
 H. *chhán*, a roof, a frame  
     thatch.  
 H. *chhánd*, tether, net.  
 H. *chhánřun*, a chip.  
 s. *chhamo*, a shadow; also  
     *chháon*.  
 H. *chháp*, stamp, print, seal.  
 H. *chhar*, pole of a spear;  
     spikenard.  
 H. *chhár*, bank of a river.  
 H. *chhařánk*, a weight of two  
     ounces.  
 H. *chhenřk*, confiscation.  
 H. *chher*, act of irritating or  
     vexing.  
 H. *chhílan*, parings.  
 H. *chhřnk*, sneezing.

- s. *chhuchhúndar*, a mole, a musk-rat.  
H. *chik*, pain in the loins.  
H. *chík*, or *chíkar*, mud.  
P. *chikan*, *m. f.* embroidered work.  
s. *chíkḥ*, a scream.  
s. *chíl*, *chílh*, a kite.  
H. *chilam*, top part of the *hugqa*.  
H. *chillar* or *challar*, a louse.  
H. *chilman*, a skreen.  
H. *chilwan*, a screen.  
P. *chín*, a fold or wrinkle.  
H. *chinghár*, a scream.  
T. *chiq*, a kind of skreen to keep out the glare.  
H. *chir*, *chirḥ*, vexation.  
H. *chiránd*, smell of burning leather, hair, &c.  
H. *chiriyá*, a bird.  
H. *chitwan*, sight, look.  
P. *chíz*, a thing, a commodity.  
H. *choán*, a dropping.  
P. *chob*, wood, post, club.  
P. *chobak*, a drum-stick.  
s. *chonḥ* a beak, a bill.  
H. *chúán*, a cistern.  
H. *chudás*, lust.  
H. *chahal*, mirth, jollity; also  
H. *chahal-pahal*.  
H. *chúk*, an error.  
H. *chul*, itch. s. *chal*, motion.  
H. *chumkár*, sound made in calling dogs and horses.  
A. *dabúr*, a zephyr.  
P. *dád*, law, equity.  
A. *dafa*, time, one time.  
H. *dag*, a place, step or measure.  
P. *daghá*, deceit, treachery.  
P. *dahlíz*, a portico.  
H. *dák*, post; constant vomiting.  
H. *dakár*, a belch.  
H. *dál*, a branch.  
s. *dál*, pulse.  
H. *daldal*, a quagmire.  
P. *dáng*,  $\frac{1}{4}$  of a dram,  $\frac{1}{8}$  of a city.  
H. *dáng*, a club; summit.  
H. *ḍangal*, a crowd.  
s. *dárh*, jaw-tooth, a grinder; also *dárh*.  
P. *dáru*, medicine. H. spirituous liquor; gun-powder.  
P. *darúd*, congratulation, blessing.  
P. *darzan*, a needle.  
P. *dastak*, clapping hands; rapping; a pass.  
P. *dástán*, a story, a fable.  
P. *dastár*, a turband.  
H. *daur*, attack, labour.  
A. *dawá*, medicine, remedy.  
P. *dawádau*, labour, fatigue.  
P. *deg*, a caldron.  
P. *der*, delay.  
s. *dhaj*, attitude; appearance.  
H. *dhák*, pomp, fame; fear.  
H. *dhamak*, noise of footsteps overheard.

- H. *dhanak*, lace.  
 P. *dhándhal*, wrangling, trick.  
 S. *dhanuk*, a bow.  
 S. *dháp*, a foot measure, as far as a man can run without taking breath.  
 S. *dhár*, edge, a line; a stream.  
 H. *dharak*, palpitation.  
 S. *dháras*, m. f. firmness of mind.  
 S. *dhaul*, a thump.  
 H. *dhaunk*, panting, the asthma.  
 H. *dhíl*, looseness, laziness.  
 H. *dholak*, a small drum.  
 S. *dhúl*, dust.  
 H. *dhúm*, bustle, tumult, smoke; *dhum-dhám*, bustle, noise.  
 S. *dhun*, propensity, application; sound.  
 H. *dhúp*, sunshine; a perfume; a sword.  
 H. *ðibiyá*, a small box.  
 P. *díd*, m. f. sight, show.  
 P. *dímak*, white-ant; also *díwak*.  
 H. *díwár*, a wall; also *díwál*.  
 P. *doál*, a strap, a belt.  
 P. *dochár*, interview, meeting.  
 P. *dokán*, a shop.  
 H. *ðor*, a string.  
 A. *dua*, prayer, benediction.  
 S. *dúb*, a grass (*Agrostis linearis*).  
 P. A. *dubur*, posteriors.  
 P. *dúkán*, a shop.  
 P. *dum*, a tail, end.  
 A. *dunyá*, the world.  
 P. S. *dúr*, distance.  
 P. *durd*, sediment.  
 H. *er*, spurring.  
 P. *fahmíd*, understanding.  
 A. *fajar*, morning, dawn.  
 A. *fál*, an omen.  
 A. *faláh*, prosperity, refuge.  
 P. *falákhun*, a sling.  
 P. *fález*, a field of melons.  
 A. *faná*, mortality.  
 P. *fánús*, a glass shade.  
 A. *fáq*, notch of an arrow.  
 A. *farq*, a bough, a branch.  
 A. *faraj*, cheerfulness, joy.  
 A. *fard*, a sheet, a roll.  
 P. *farghúl*, a wrapper, a cloak.  
 P. *farhang*, wisdom; a vocabulary.  
 P. *faryád*, complaint.  
 A. *fasd*, phlebotomy.  
 H. *fasl*, a section; harvest.  
 A. *fat'h*, an opening; victory.  
 A. *fauj*, an army.  
 A. *fazá*, open space, or field.  
 A. *fidá*, sacrifice, ransom.  
 A. *fighán*, m. f. lamentation.  
 A. *fikr*, m. f. thought, counsel.  
 A. *filfil*, pepper.  
 A. *finduq*, filbert nut.  
 A. *fiqa*, knowledge of religion.  
 P. *fúlád*, steel.  
 H. *gád*, sediment.  
 S. *gágar*, a pot for holding water.  
 S. *gah*, a handle.  
 P. *gáh*, place; time.



- s. *gájar*, a carrot.  
s. *gánd*, the anus.  
s. *gand*, stink, filth.  
s. *gandh*, scent, odour.  
s. *gandhak*, brimstone.  
H. *ganjiyá*, a wallet.  
s. *gánth*, a knot.  
H. *gap*, *gap-shap*, chit-chat.  
P. *gard*, dust.  
P. *gardan*, the neck.  
P. *gardán*, revolution; conjugation.  
P. *gardának*, the pointers in the Great Bear.  
s. *gárh*, a difficulty.  
s. *garj*, a bellowing, thunder.  
s. *gárhóp*, burial.  
s. *gáthiyá*, a sack; pain in the joints; a bump.  
s. *gáthiyá-bau*, rheumatism.  
H. *gaun*, opportunity.  
P. *gazak*, a relish.  
P. *gazand*, *m. f.* misfortune, loss.  
s. *ghám*, heat, sweat.  
H. *ghán*, as much as is thrown into a mill at once.  
A. *ghaná*, riches.  
H. *ghanghan*, an imitative sound.  
A. *gharaz*, design, business.  
H. *ghariyá*, a crucible; a honey-comb.  
s. *ghás*, grass.  
s. *ghasan*, act of rubbing.  
A. *ghaur*, deep thought.
- A. *ghazal*, an ode, a poem.  
A. *ghib*, a tertian ague.  
s. *ghin*, disgust, hatred.  
A. *ghirbál*, a sieve.  
A. *ghiyás*, redressing wrongs.  
A. *ghizá*, food, diet.  
P. *ghulel*, a pellet-bow.  
H. *ghus-paiñh*, access.  
A. *ghina*, a song.  
P. *gird-bád*, a whirlwind.  
P. *gird-nawáh*, environs.  
P. *giyáh*, grass, straw, herbage.  
H. *god*, the lap, the bosom.  
P. *golak*, a till, a drawer.  
s. *gon*, a bag, a sack.  
s. *gond*, gum.  
H. *gophan*, a sling.  
P. *gor*, a tomb, a grave.  
P. *gospand*, a sheep, a goat.  
P. *guftár*, speech.  
P. *guft-go*, conversation.  
P. *guft-o-shaníd*, discourse; contention.  
H. *gúlar*, a wild fig.  
P. *gulbáng*, warbling; fame.  
s. *gúnj*, echo, buzzing.  
P. *gurez*, flight.  
s. *guriyá*, a bead of a rosary.  
s. *guriyá*, a doll.  
P. *guroh*, *m. f.* a multitude, a band.  
P. *guzáf*, a falsehood, rash speech.  
P. *guzrán*, livelihood, employment.

- A. *habb*, a grain.  
 A. *hadd*, boundary, limit; *pl.* *hudúd*.  
 A. *hadís*, *m. f.* tradition.  
 H. *hagás*, tenesmus.  
 A. *haiá*, shame, modesty.  
 P. *haikal*, figure, ornament; a temple, a palace.  
 A. *hais-bais*, hesitation, perplexity, suspense.  
 A. *haiz*, the menses.  
 A. *hajm*, thickness, bigness.  
 A. *hajo*, satire, lampoon.  
 A. *hamd*, praise.  
 H. *han̄k*, a bawling; driving.  
 H. *har*, name of a nut, (Myrobalan.)  
 A. *harb*, war, battle.  
 S. *hartál*, orpiment.  
 A. *hasad*, envy, malice.  
 S. *haṭh*, violence; teasing; obstinacy.  
 A. *hawá*, air; desire.  
 A. *hawas*, desire, lust.  
 P. *hezam*, fire-wood.  
 A. *himáyal*, a sword-belt hung from the shoulder; necklace of flowers.  
 A. *hiná*, a tree (Lawsonia inermis).  
 A. *hirs*, avarice, ambition.  
 A. *hubb*, love, friendship.  
 H. *húk*, ache, stitch.  
 H. *húl*, a thrust.  
 H. *húr*, wrangling.  
 A. *husám*, a sharp sword.  
 A. *iqtiná*, care, labour.  
 A. *iqtiráz*, objection, opposition.  
 A. *ibtidá*, beginning.  
 A. *ídá*, a festival.  
 A. *idbár*, calamity.  
 A. *ifá*, performing, paying.  
 A. *ifráṭ*, *m. f.* excess, superfluity.  
 A. *iftirá*, fiction, calumny.  
 A. *ihátah*, an inclosure.  
 A. *ihtimám*, diligence, solicitude.  
 A. *ihtiyáj*, need, want.  
 A. *ijlás*, act of sitting.  
 A. *ikráh*, abhorrence, aversion.  
 A. *iktifá*, sufficiency.  
 A. *iláj*, *m. f.* remedy.  
 A. *ilháh*, solicitation.  
 A. *iltijá*, a request, refuge.  
 A. *iltimás*, *m. f.* a beseeching or praying.  
 A. *ímá*, sign, wink.  
 A. *imbisát*, gladness, mirth.  
 A. *imdad*, help, succour.  
 A. *ínán*, reins, bridle.  
 S. *indráyan*, colocynth.  
 P. *Injíl*, the Gospel.  
 A. *inshá*, creation, composition.  
 A. *intihá*, end.  
 A. *irád*, bringing, producing.  
 A. *ishá*, first watch; evening prayers.  
 A. *ishtiál*, *m. f.* inflaming, burning.

- A. *ishtihá*, hunger.  
 A. *isláh*, correction.  
 P. *istád*, act of standing.  
 A. *istiádád*, readiness; ability.  
 A. *istidá*, request, desire.  
 A. *istikráh*, aversion, reluctance.  
 A. *istiláh*, phrase, idiom.  
 A. *istimdád*, begging assistance.  
 A. *istirzá*, desire to please, alacrity.  
 A. *itminán*, rest, security.  
 A. *ittilá*, information.  
 A. *izá*, pain, vexation.  
 P. *izár*, drawers.  
 P. *já*, a place.  
 P. *jabín*, the forehead.  
 A. *jád*, a ringlet.  
 P. *jádád*, *jaídád*, a place; service; an assignment of land.  
 A. *jadwal*, ruled lines.  
 H. *jagah*, a place.  
 P. *jágír*, *jaígír*, a pension in land.  
 P. *jáh*, dignity, rank. [on.  
 H. *jájam*, *jázam*, a cloth to sit  
 A. *jama*, a congregation, collection.  
 H. *jamak*, state of success or glory.  
 H. *jáman*, a fruit.  
 A. *ján*, *m. f.* life.  
 A. *janáb*, side; majesty.  
 P. *jang*, battle.  
 S. *jángh*, the thigh.  
 A. *jánib*, a part or side.  
 H. *jar*, a root.  
 S. *jaráwal*, winter dress.  
 A. *jaríb*, a sort of stick; a measure.  
 P. *jast-ju*, searching.  
 A. *jauhar*, *m. f.* a gem; skill; essence.  
 A. *jazá*, requital, reward.  
 H. *jeb*, a pocket.  
 H. *jehar*, a pile of pots filled with water.  
 H. *jhak*, absurd conduct; passion; also *jhal*.  
 H. *jhalak*, splendor.  
 H. *jhálar*, fringe.  
 H. *jhamak*, glitter.  
 H. *jhanak*, *jhankár*, tinkling.  
 H. *jhánjh*, cymbals; passion.  
 H. *jhánk*, peeping.  
 H. *jhar*, heavy rain; kind of lock.  
 H. *jháran*, sweepings, a coarse cloth.  
 H. *jharap*, fieriness, acrimony.  
 H. *jhaták*, a twitch, throw.  
 H. *jhijhak*, a start.  
 H. *jhíl*, a lake.  
 H. *jhilam*, armour.  
 H. *jhíngá*, a shrimp.  
 H. *jhirak*, threat.  
 H. *jhok*, a jolt.  
 H. *jhonk*, a shove, a blast.  
 A. *jhúl*, body clothes of cattle; a bag.

- H. *jhumak*, an assembly; battle.
- F. *jibh*, the tongue.
- A. *jilá*, splendor.
- A. *jilau*, a rein; retinus.
- A. *jild*, skin, a book.
- A. *jiná*, copulation.
- A. *jináh*, a pinion or wing.
- A. *jins*, kind, race.
- H. *joár*, flood-tide; Indian corn.
- H. *jonk*, a leech.
- A. *júq*, hunger.
- F. *jufá*, oppression.
- H. *jún*, a louse.
- H. *jung*, collection (of books, &c.); emotion.
- F. *kábak*, a pigeon-house.
- F. *kachkol*, a cup, a beggar's wallet.
- S. *kachnár*, a tree (*Bauhinia variegata*).
- H. *kach-pach*, a crowd.
- A. *kadd*, search, labour.
- A. F. *kaf*, foam.
- A. *kafak*, a part of the hand stained.
- A. F. *kaff*, palm of the hand.
- F. *káh*, grass, straw.
- F. *kajak*, iron for driving elephants.
- F. *kákul*, a curl, a lock.
- F. *kamán*, a bow.
- F. *kamand*, a scaling ladder.
- F. *kamar*, the loins; a girdle.
- A. *kamín*, ambush.
- A. *kanh*, substance, quality.
- H. *kanjiyá*, a small sty, or stithe.
- S. *kapás*, cotton.
- H. *karak*, a crash, thunder.
- F. *kárd*, a knife.
- A. *kárez*, a canal for watering gardens.
- A. *karh*, aversion.
- F. *kás*, a kind of grass; a cough.
- H. *kasak*, pain, stitch.
- F. *kashúd*, an opening.
- A. *kasr*, loss, affliction.
- H. *kastúrá*, an oyster.
- S. *katran*, parings.
- S. *kenchul*, slough of a snake.
- S. *kesar*, saffron.
- A. *khabar*, news, account.
- H. *khader*, pursuit.
- F. *khail*, armed multitude.
- H. *khainch*, pulling.
- A. *khair*, goodness, health.
- F. *khák*, dust, earth.
- F. *khákistar*, ashea.
- S. *khál*, the skin.
- A. *khaliq*, creation, people.
- H. F. *khán*, *kán*, a mine.
- A. *khánqáh*, a monastery.
- H. *khapách*, a splinter.
- H. *khaprail*, a tiled house.
- A. *kharád*, a lathe.
- H. *kharáhand*, stalk of burnt grass.
- F. *kharíd*, purchase.
- A. *kharíf*, autumn, or its harvest.

- P. *ḡhas*, a grass, (*Andropogon muricatum*.)
- A. *ḡhatá*, mistake, crime.
- A. *ḡhátim*, a ring, a seal.
- A. *ḡhátir*, the heart.
- A. *ḡhazz*, coarse silk cloth.
- A. *ḡhifá*, a secret.
- H. *khíl*, parched grain.
- S. *khír*, rice-milk.
- P. *ḡhirad*, wisdom.
- P. *ḡhírám*, pace, gait.
- P. *ḡhistak*, lower garment.
- A. *ḡhiyát*, a needle.
- A. *ḡhizán*, autumn, or its falling leaves.
- P. *ḡho*, nature, habit.
- P. *ḡhorák*, food.
- A. *ḡhúsh-bo*, perfume.
- H. *kích*, *kíchar*, mud.
- H. *kichpich*, mud, mire.
- S. *kíl*, a small nail or peg; also *kílá*.
- P. *kilíd*, a key.
- P. *kilk*, a reed, a pen.
- P. *kinár*, bosom, embrace.
- S. *kiran*, a ray of the sun.
- H. *kirich*, a splinter; a sword.
- A. *kitáb*, a book.
- A. *kitabiyá*, a small book.
- S. *koyal*, a cuckoo.
- S. *kuch*, *m. f.* the bosom.
- H. *kúd*, a leap.
- A. *kufr*, *m. f.* infidelity.
- S. *kúk*, sighing, sobbing.
- P. *kuláh*, a cap, a hat.
- H. *kulánch*, a bound, a leap.
- H. *kulhiyá*, a cup.
- P. *kumak*, aid, assistance.
- P. *kún*, Podex.
- P. *kunjashk*, a sparrow.
- H. *kuruk*, chuckling.
- H. *lád*, a load.
- P. *láf*, boasting, vanity.
- S. *lág*, hitting; enmity; love.
- P. *laghám*, or *lagám*, a bridle.
- A. *lahad*, niche of a sepulchre.
- H. *lahak*, glitter.
- S. *lahar*, a wave; a whim.
- A. *lahn*, a sound, melody.
- A. *lail*, night.
- S. *láj*, shame.
- P. *lakad*, a kick.
- H. *lalkár*, a call, a challenge.
- H. *lam-chhar*, a long musket.
- A. *lan*, cursing; also *lantán*.
- H. *lap*, a handful of water.
- H. *lapak*, a flash; the spring of a tiger, &c.
- H. *lapetan*, a roller on which cloth is wound.
- H. *lar*, a string of pearls, a row.
- H. *lát*, on obelisk.
- H. *latak*, dangling, coquetry.
- S. *lath*, an obelisk.
- S. *lau*, flame of a candle.
- A. *lauh*, a plank, a tablet.
- S. *laung*, a clove.
- P. *lezam*, a kind of bow made for exercise.
- H. *líd*, dung of horses.
- H. *líkh*, a nit.

- A. *liqá*, act of meeting.  
 A. *lisán*, the tongue, language.  
 S. *loh-sár*, an iron mine.  
 H. *loth*, a corpse.  
 H. *lúh*, a hot wind.  
 H. *luṭiyá*, a small pot.  
 A. *maqád*, place of return, resurrection.  
 A. *madad*, help.  
 A. *mádan*, *m. f.* a mine.  
 A. *madd*, extension.  
 A. *madh*, praise.  
 P. *magas*, a fly; a freckle.  
 H. *mahak*, odour, perfume.  
 P. *mahár*, reins, wood in the nose of a camel.  
 A. *mahfil*, place of meeting, assembly.  
 A. *mahshar*, place of assembly; the last judgment.  
 H. *mainá*, a kind of jay.  
 A. *majál*, power, ability.  
 A. *majlis*, an assembly.  
 A. *májún*, an electuary medicine; confection.  
 H. *malmal*, muslin.  
 H. *mánd*, a faded colour; a dunhill; a den.  
 H. *máng*, division of the hair; a prow.  
 P. *mánind*, *m. f.* resemblance.  
 A. *mantiq*, logic; an oration.  
 A. *manzil*, a day's journey; an inn, a dwelling.  
 A. *maqád*, a place to sit on; the hips.  
 S. *már*, a beating, a blow.  
 P. *mardumak*, the pupil of the eye.  
 P. *marg*, death.  
 A. *marqad*, a bed, a grave.  
 A. *masá*, evening.  
 A. *masáf*, a field of battle, the ranks.  
 A. *masal*, a fable, proverb; *pl. imshál*.  
 A. *mashál*, a torch.  
 P. *mashk*, a leathern water-bag.  
 A. *mashq*, beating; labour; example, use.  
 H. *masnad*, a throne, a cushion.  
 A. *matá*, merchandize.  
 A. *matá*, enjoyment, advantage.  
 H. *maṭak*, coquetry, ogling; also *maṭkan*.  
 H. *mauj*, a wave; a whim.  
 H. A. *máwá*, substance; starch; *m. f.* dwelling.  
 A. *mazár*, *m. f.* a place of visitation; a grave.  
 P. *meḵh*, a nail, a tent-pin.  
 H. *mend*, a bank, a border.  
 P. *mez*, a table.  
 A. *mihak*, a touchstone, a test.  
 A. *mihráb*, the pulpit, or chief place in a mosque.  
 P. *míl*, a needle, a skewer.  
 S. *miláp*, agreement, reconciliation.  
 A. *mindíl*, a table-cloth, a towel; a turband.

- A. *minḵhar*, the nostril.  
 A. *minḡár*, a bird's bill or beak.  
 A. *miḡráz*, scissors.  
 A. *miḡáj*, *m. f.* a ladder.  
 A. *mírás*, heritage, patrimony.  
 S. *mirch*, pepper.  
 S. *mírdang*, a kind of drum.  
 H. *miror*, a twist, a turn.  
 A. *misál*, *misl*, simile, likeness.  
 A. *misbáh*, a lamp.  
 A. *mistar*, a rule, a line.  
 A. *míswák*, a tooth-brush.  
 P. *miyán*, scabbard; the loins.  
 A. *mízán*, a balance, a scale.  
 P. *mizha*, the eye-lash; *pl. mizhgán*.  
 A. *mizráb*, a quill with which a musical instrument is struck.  
 P. *morchál*, an intrenchment.  
 H. *morchang*, a jew's harp; also *múrchang*, *múchang*, and *múhchang*.  
 H. *moṭh*, bundle, load.  
 A. *mubtidá*, commencement.  
 H. *múchh*, whiskers.  
 P. *muḡar*, a seal, a gold coin.  
 A. *muḡimm*, important business; *pl. mahámm*.  
 S. *inúḡ*, a kind of pulse.  
 S. *múnj*, a grass of which ropes are made.  
 A. *murád*, desire, design.  
 A. *mutád*, custom, use.  
 H. *múṭh*, a handle.  
 A. *nabz*, the pulse.  
 P. *náf*, the navel.  
 P. *naḡír*, a brazen trumpet.  
 P. *naḡrín*, detestation, curse.  
 A. *naho*, syntax; way, manner.  
 A. *nahr*, a stream.  
 P. *nai-shakar*, sugar-cane.  
 S. *nák*, the nose.  
 S. *nakel*, the iron in a camel's nose.  
 S. *nak-sír*, the veins of the nose.  
 A. *namat*, way, manner.  
 P. *namáz*, prayer.  
 P. *namkín*, pickled lemons.  
 P. *namúd*, guide; appearance.  
 A. *námús*, *m. f.* reputation.  
 P. *nán*, bread.  
 H. *nánd*, a large earthen pan.  
 H. *nánhiyál*, maternal grandfather's family.  
 S. *náp*, a measure.  
 A. *naqá*, purity.  
 A. *naqb*, a burrow, a mine.  
 A. *naql*, a history, a tale, a copying.  
 A. *nár*, fire.  
 P. *nárd*, a counter; backgammon.  
 P. *natḡis*, a narcissus.  
 S. *nás*, snuff.  
 A. *nas*, a vein, a sinew.  
 P. *nashtar*, a lancet.  
 A. *nasím*, *m. f.* a gentle breeze.  
 A. *nasl*, a race.  
 A. *nasr*, prose.

- s. *nath*, *m. f.* ring of the nose.  
 A. *naum*, sleep.  
 s. *nau-ratan*, ornament of nine pearls for the wrist.  
 P. s. *náu*, a boat.  
 P. *nawá*, voice.  
 P. *náwak*, an arrow, a tube ; a sting.  
 P. *naward*, a ply, a fold.  
 A. *nazm*, verse, order ; a string.  
 A. *nazr*, sight, vision.  
 A. *nazr*, a gift ; a vow ; an interview.  
 H. *neg*, marriage presents.  
 H. *new*, a foundation.  
 H. *nichháwar*, sacrifice, a victim.  
 A. *nidá*, sound, voice.  
 P. *nigáh*, a look, a glance ; care.  
 s. *nind* or *níd*, sleep.  
 A. *niqáb*, a veil.  
 A. *nisáb*, root, dignity ; capital.  
 A. *nisár*, *m. f.* scattering money.  
 H. *niwár*, tape.  
 P. *niyáz*, a petition ; poverty ; a thing dedicated.  
 P. *nok*, a beak or bill ; also *nol*.  
 H. *ojhal*, privacy.  
 H. *ok*, sickness at the stomach.  
 H. *os*, dew.  
 H. *pachchar*, a wedge.  
 H. *pachhár*, a fall ; a winnowing.  
 H. *pág*, *pagiyá*, a turband.
- P. *pagák*, dawn of day, and *poh* or *pah*.  
 H. *pachchán*, knowledge.  
 H. *pahunch*, arrival.  
 P. *paikán*, head of an arrow.  
 P. *paikár*, war.  
 s. *paizár*, a slipper or shoe.  
 H. *pakar*, act of seizure.  
 H. *pakháwaj*, a kind of drum, a timbrel.  
 H. *pál*, *m. f.* a sail ; a small tent.  
 A. *palak*, the eyelid.  
 P. *pálíz*, a field of melons.  
 E. *palān*, a battalion.  
 P. *panáh*, protection, refuge.  
 H. *pár*, a scaffold.  
 s. *parakh*, examination, trial.  
 P. *pargár*, *m. f.* a pair of compasses.  
 s. *parhan*, the act of reading.  
 H. *partal*, the baggage of a horseman.  
 P. *parwá*, fear.  
 P. *parwáz*, the act of flying.  
 P. *pasand*, choice.  
 P. *pashm*, wool, hair.  
 H. *pañhiyá*, a young full-grown animal.  
 P. *patíl-soz*, a lamp-stand.  
 H. *pañkan*, a knock or fall.  
 H. *patwár*, a rudder ; also *patwál*.  
 H. *pau*, ace on dice ; dawn.  
 s. *payál*, straw, and *puwál*.  
 s. *páyil*, ornament of the feet.



- P. *pazáwá*, a brick-kiln.  
 P. *pechak*, a ball of thread.  
 H. *penak*, intoxication from opium.  
 H. *penḥ*, a market.  
 S. *per*, a tree.  
 P. *peshwáz*, a gown, female dress.  
 H. *phab*, *phaban*, ornament.  
 S. *phál*, plough-share.  
 H. *phánk*, a slice or piece of fruit.  
 H. *phaṭkár*, curse, removal.  
 H. *phenk*, a throw, a cast.  
 S. *phonhár*, small drops of rain or *phorhár*.  
 H. *phonk*, notch of an arrow.  
 H. *phúnk*, act of blowing.  
 H. *phuriyá*, a sore, a pimple.  
 S. *píb*, pus, matter.  
 H. *pichh*, rice-gruel.  
 P. *píh*, grease, tallow.  
 H. *pík*, betel spittle.  
 H. *píng*, exertion made in swinging.  
 S. *pír*, pain.  
 S. *píḥ*, the back.  
 S. *piyár*, *m. f.* love.  
 S. *piyás*, thirst.  
 P. *piyáz*, an onion.  
 S. *por*, a joint.  
 P. *poshák*, dress, clothing.  
 S. *púchh*, inquiry.  
 S. *púnchh*, a tail.  
 H. *purchak*, deceit, trick.  
 S. *puwál*, straw.
- A. *qáb*, a large dish for kneading dough ; a measure.  
 A. *qabr*, a grave.  
 A. *qabz*, contraction, receipt, tax.  
 A. *qadr*, worth, quantity, fate.  
 A. *qafá*, back of the neck.  
 A. *qaid*, imprisonment ; obligation.  
 A. *qanút*, despair.  
 A. *qata*, cut, shape.  
 A. *qatár*, row, string of animals.  
 A. *qaum*, a tribe, a sect.  
 A. *qaus*, a bow ; *qaus-quzak*, the rain-bow.  
 A. *qazá*, fate, death.  
 A. *qism*, kind, part : *pl. aqsám*, an oath.  
 A. *qist*, a portion.  
 A. *qitál*, battle, slaughter.  
 A. *qor*, a cotton rope, tape, twist.  
 A. *qubá*, a garment, a jacket.  
 A. *qulqul*, gurgling.  
 H. *ráb*, sirup.  
 A. *rafáh*, repose.  
 P. *raftár*, gait, pace.  
 P. *rag*, a vein, a fibre.  
 H. *ragar*, attrition.  
 H. *raged*, pursuit, chase.  
 P. *ráh*, *rah*, a way.  
 S. *rákh*, ashes.  
 S. *rál*, saliva ; pitch, rosin.  
 A. *ramz*, a wink or sign.  
 P. *rán*, the thigh.

- s. *ráng*, pewter ; tin.  
 H. *ranjak*, priming powder.  
 A. *raqam*, kind ; writing.  
 H. A. *rás*, reins of a bridle ; *m.*  
     the head.  
 P. *rasad*, stores for an army,  
     &c.  
 P. *rasíd*, a receipt.  
 A. *rasm*, custom ; *pl.* *rasúm*.  
 s. *rath*, a carriage.  
 P. *rauárau*, travelling.  
 A. *raunaq*, splendor, beauty.  
 P. *raz*, a vineyard, a grape.  
 A. *razá*, consent, permission.  
 P. *reg*, sand.  
 H. *rel-pel*, abundance ; crowd.  
 H. *renk*, braying of an ass.  
 P. *resmán*, string, cord.  
 P. *rewand*, rhubarb.  
 A. *ridá*, a cloke.  
 A. *rih*, wind.  
 A. *rihl*, support for a book.  
 A. *rijá*, hope.  
 s. *ríjh*, love, desire.  
 A. P. *rikáb*, a stirrup ; a dish.  
 P. *rím*, matter, pus.  
 H. *rírh*, the back-bone.  
 s. *roás*, inclination to cry.  
 P. *robáh*, a fox.  
 s. *rohú*, name of a fish.  
 s. *rok*, and *rokan*, prevention.  
 s. *rokar*, ready-money.  
 P. *rudád*, a narration.  
 A. *rúh*, soul, spirit ; *pl.* *arwaj*.  
 s. *rúk* and *rúkan*, to boot.  
 A. *sabá*, a gentle breeze.
- A. *sabáh*, dawn of day.  
 A. *sabíl*, a way, a road.  
 A. *sabr*, patience.  
 A. *sadá*, a sound.  
 A. *sadaf*, a shell, a pearl.  
 A. *sadd*, a wall, a barrier.  
 A. *sadr*, the breast.  
 A. *safá*, purity.  
 A. *saff*, a line, a series.  
 H. *ságun*, teak wood.  
 A. *sahnak*, a plate.  
 A. *saho*, an error.  
 A. *said*, game, prey ; com-  
     plaint.  
 A. *sájd*, the fore-arm.  
 A. s. *sail*, a flood ; a cold.  
 A. *sair*, perambulation.  
 s. *saj*, shape, appearance.  
 P. *sakanjabín*, oxymel, an acid.  
 A. *sakhá*, liberality.  
 A. *saláh*, peace.  
 A. *salakh*, the day preceding  
     the first day of the new  
     moon.  
 s. *samajh*, understanding.  
 A. *samsám*, a sharp sword.  
 P. *sán*, a whetstone.  
 A. *saná*, praise.  
 A. *sanad*, signature, a prop.  
 A. *sandúq*, *m. f.* a box, a  
     trunk.  
 s. *sáng*, a spear.  
 P. *sanjáf*, a border.  
 s. *sánjh*, evening.  
 s. *sáns*, breath, sigh.  
 A. *ság*, the leg.

- A. *saqf*, a roof, a canopy.  
 A. *sara*, the epilepsy.  
 P. *sará*, house for caravans. s.  
 cover of a pot.  
 H. *saráh*, praise, commendation.  
 H. *saráhind*, a disagreeable smell.  
 S. *saran*, rottenness.  
 P. *sarbaráh*, supply, cash.  
 P. *sar-dawál*, reins, headstall.  
 A. P. *sar-hadd*, boundary.  
 P. *sarkár*, government, state ;  
 (m.) head-man.  
 A. *sarsar*, a cold boisterous wind.  
 S. *sarson*, a kind of mustard seed.  
 A. *satah*, a platform, a surface.  
 A. *satar*, a line.  
 P. *sato*, distress.  
 P. *saugand*, an oath.  
 P. *sazá*, correction, punishment.  
 S. *sej*, a bed, bedding.  
 S. *sewain*, vermicelli.  
 P. *shab*, night.  
 P. *shab-deg*, a dish of meat and turnips kept on the fire all night.  
 P. *shab-nam*, dew.  
 P. *shah-rag*, the great vein in the arm.  
 P. *shakar*, sugar.  
 P. *shakeb*, patience.  
 P. *shák*, a bough, a branch.  
 P. *shákhsár*, a garden.  
 H. *shakl*, shape.  
 S. *shál*, a shawl.  
 A. *shalakh*, a round of musketry; also *shalaq*.  
 A. *shallaq*, a flogging.  
 P. *shám*, evening.  
 A. *shama*, a lamp.  
 A. *shamím*, odour.  
 P. *shamsher*, a sword.  
 P. *shán*, dignity, business.  
 P. *shaní*, act of hearing.  
 A. *sharáb*, wine, liquor.  
 A. *sharah*, explanation.  
 A. *shári*, a high road.  
 P. *sharm*, shame, modesty.  
 A. *sharr*, wickedness.  
 A. *shart*, condition, agreement.  
 A. *shatranj*, chess.  
 A. *shifá*, cure, recovery.  
 P. *shikan*, shrinking.  
 P. *shikoh*, dignity, state.  
 A. *shiryán*, an artery.  
 S. *shisham*, a kind of wood, sissoo.  
 A. *shuá*, light, rays.  
 P. *shustoshú*, washing.  
 P. *síkh*, a spit.  
 S. *sil*, a grinding-stone.  
 A. *siláh*, armour, arms.  
 S. *sim*, a flat bean.  
 A. *sinán*, point of a spear, &c.  
 P. *sindán*, an anvil.  
 A. *sinf*, species, kind.  
 H. *sínk*, a culm of grass for brooms.  
 H. *sip*, a shell.

- P. *sipáh*, an army.  
 P. *sipar*, a shield.  
 P. *sipás*, praise, thanksgiving.  
 P. *sipurd*, charge, trust.  
 H. *sir*, madness.  
 A. *sirát*, a way.  
 P. *sitad*, a taking.  
 S. *siṭh*, dregs of betel.  
 P. *sohan*, a file.  
 H. *sojh*, straightness.  
 S. *sonf*, aniseed.  
 S. *sonṭh*, dry-ginger.  
 P. *sozan*, a needle.  
 P. *sú*, a side.  
 A. *subh*, dawn of day.  
 P. *sufár*, *m. f.* the notch of an arrow; needle's eye.  
 S. *súj*, a swelling.  
 H. *sújh*, sight.  
 A. *sulb*, crucifixion; teasing.  
 A. *sulh*, peace.  
 H. *sumsun*, noise of wood burning, simmering.  
 A. *sumúm*, hot pestilential winds.  
 S. *súnd*, proboscis of an elephant.  
 S. *súngh*, a smell.  
 S. *súnghan*, a thing to smell, snuff.  
 P. *sungín*, a bayonet.  
 S. *surang*, a mine, subterraneous passage.  
 A. *súranján*, a medicine.  
 A. *surfa*, expense, profusion.  
 P. *surín*, the hips, the thighs.  
 P. *táb*, heat, light, power.  
 A. *tabá*, nature, genius.  
 A. *tabáshír*, sugar of the bamboo.  
 A. *tablak*, a little drum.  
 A. *taḍád*, number, computation.  
 P. *tagápu*, *tagdau*, bustle, fatigue.  
 P. *tah*, fold; the bottom.  
 P. *táh*, a plait.  
 H. *ṭahak*, pain in the joints.  
 H. *ṭahal*, housewifery, a job.  
 S. *taj*, the bay tree, or its bark.  
 A. *tajassus*, spying.  
 H. *ṭak*, a scale; staring.  
 S. P. *ták*, a glance; a vine.  
 H. *ṭakkar*, shoving or knocking against.  
 A. *takrár*, repetition; altercation.  
 S. *ṭaksál*, *m. f.* mint.  
 H. *ṭál*, a heap; evasion.  
 A. *talab*, wages.  
 A. *taláq*, a divorce.  
 H. *tahwár*, a sword; also *tuwár*.  
 A. *tamá*, avarice.  
 A. *tamanná*, a request.  
 A. *tammauwul*, riches; growing rich.  
 P. *tán*, note, tune.  
 H. *ṭáng*, the leg.  
 H. *ṭánk*, an iron pin; a stitch.  
 P. *tanḵhwáh*, wages.  
 S. *tánt*, *m. f.* cat-gut, sinew.  
 A. *tanz*, mirth.  
 P. *tap*, a fever; *tapi-diq*, a hectic fever; *tapi-ghib*, a tertian fever.

- H. *ṭáp*, pawing of a horse.  
 H. *ṭapak*, sound made by dropping; pain; also *ṭabhak*.  
 P. *tár*, *m. f.* thread; wire.  
 H. *tar*, understanding.  
 P. *tarab*, a musical tone.  
 A. *tarab*, cheerfulness, joy.  
 A. *tarah*, mode, manner.  
 S. *tarang*, a wave; whim; dignity.  
 H. *tarap*, agitation, haste; a leap.  
 P. *tarázú*, a scale, balance.  
 P. *taríz*, a piece of cloth cut transversely.  
 S. *ṭarṭar*, chattering.  
 A. *tarz*, form, manner.  
 H. *ṭasak*, stitch, throb.  
 H. *ṭaṭiyá*, a skreen.  
 A. *tauba*, penitence.  
 A. *tawáf*, encompassing, pilgrimage.  
 A. *tawajju*, turning to; kindness.  
 A. *tawaqqu*, hope, trust.  
 A. *tawázú*, humility, compliments.  
 A. *towázzu*, ablution; arriving at puberty.  
 P. *tegh*, a scimitar.  
 H. *ṭem*, snuff of a candle.  
 P. *tesha*, a carpenter's axe.  
 H. *tháh*, bottom, ford.  
 H. *ṭhak-ṭhak*, *m. f.* hard works; a sound.  
 H. *ṭhand*, *ṭhandak*, coldness.  
 H. *tháp*, a tap, a paw.  
 H. *ṭhasak*, state, dignity.  
 H. *ṭhaur*, place.  
 H. *ṭhek*, support.  
 H. *ṭhes*, a knock, a blow.  
 H. *ṭailiyá*, a water-pot.  
 H. *ṭhiṭhak*, standing amazed.  
 H. *ṭhiṭhar*, numbness.  
 H. *thokar*, a blow, a tripping; so *ṭhes*.  
 H. *ṭhong*, striking with the finger or beak.  
 H. *ṭhumak*, walking gracefully.  
 A. *tib*, medicine.  
 A. *tihál*, spleen.  
 H. *ṭikiyá*, a wafer; small cake of charcoal.  
 P. *tilak*, a gown.  
 A. *timsál*, resemblance.  
 H. *ṭíp*, a note of hand; drawing a cord; *ṭíp-ṭáp*, ornament; act of pressing.  
 H. *tis*, a throb.  
 H. *ṭo-á*, a feeling, groping.  
 H. *ṭok*, hindrance.  
 H. *tond*, pot-belly.  
 T. *top*, a cannon.  
 T. *topak*, or *túpak*, a musket.  
 P. *toshak*, a quilt, a mattress.  
 P. *tufang*, a musket; a tube.  
 H. *tuk*, a moment.  
 A. *tunáb*, a tent-rope.  
 H. *ṭungár*, or *ṭúng*, pecking or nibbling fruit.  
 S. *ukh* and *ikh*, sugarcane.

- T. *ulág*, a kind of small boat.
- H. *uljhan*, involution, complication.
- H. *ulú*, grass used for thatch.
- H. *umang*, transport, joy.
- P. *ummed*, or *ummaid*, hope.
- A. *umr*, age.
- S. *unchás*, height.
- H. *ingh*, nodding, sleepiness.
- H. *upaj*, the chorus of a song.
- H. *upas*, offensive smell, rottenness.
- H. *urán*, act of flying.
- H. *ureb*, complication.
- G. *ustarláb*, an astrolabe.
- H. *utáran*, a fragment ; cast-off clothes.
- H. *utáwal*, quickness.
- H. *uþán*, act of appearing.
- H. *uþ-baiþh*, restlessness.
- A. *wabá*, the plague or pestilence.
- A. *wafá*, performing a promise, fidelity.
- P. *wáh*, bravo ! alas !
- A. *wajh*, cause ; mode ; face.
- A. *wará*, *m. f.* timidity, fear of God ; temperance.
- A. *wasat*, *m. f.* the middle, centre.
- P. *wáshud*, opening, dispersing.
- P. *wazá*, situation, state, mode, conduct.
- A. *wilá*, friendship.
- P. *yád*, recollection, memory.
- P. *yál*, a horse's mane.
- A. *yás*, despair.
- P. *zabán*, the tongue, speech.
- A. *zabh*, sacrifice, slaughter.
- A. *zabúr*, the Psalms of David.
- A. *zafarán*, saffron.
- P. *zagham*, a kite.
- P. *zaghand*, sally, flight, levity.
- A. *zahr*, the back.
- A. *zak*, injuring, disappointing.
- P. *zakhm*, *m. f.* a wound.
- P. *zalú*, a leech.
- A. *zamád*, a bandage, a plaster.
- A. *zamám*, *m. f.* a rein, bridle.
- P. *zambíl*, a basket, purse.
- P. *zambúrak*, a small gun.
- P. *zamín*, earth.
- A. *zamm*, blame.
- A. *zanjabíl*, dry ginger.
- P. *zanjír*, a chain.
- A. *zarb*, a blow, stamping.
- P. *zardak*, a carrot.
- H. *zařal*, quibbling, chattering.
- A. *zawá*, light, splendour.
- P. *zeb*, beauty, ornament.
- A. *zidd*, opposition.
- P. *zih*, a bow-string.
- A. *zik*, injuring, disappointing.
- A. *ziná*, adultery, fornication.
- P. *zínjif*, fringe.
- P. *zír*, *zíl*, the treble, (in music.)
- P. *zira*, iron armour.
- A. *ziyá*, light, splendour.
- P. *zulf*, a curling lock.
- A. *zunnár*, a belt, or girdle ; a rosary.











